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Sivananda

Vivekananda: The Cosmic Conscience

Foreword by : Dr. Sir Sarvepalli Radhakrishnan

Helmuth von Glasenapp

A. H. Johns

Prefatory Message : His Holiness Swami Sivananda

Introductory Note by : Prof. Dr. Humayun Kabir

VIVEKANANDA: THE COSMIC CONSCIENCE

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With a foreword by:
Dr. Sir S. Radhakrishnan
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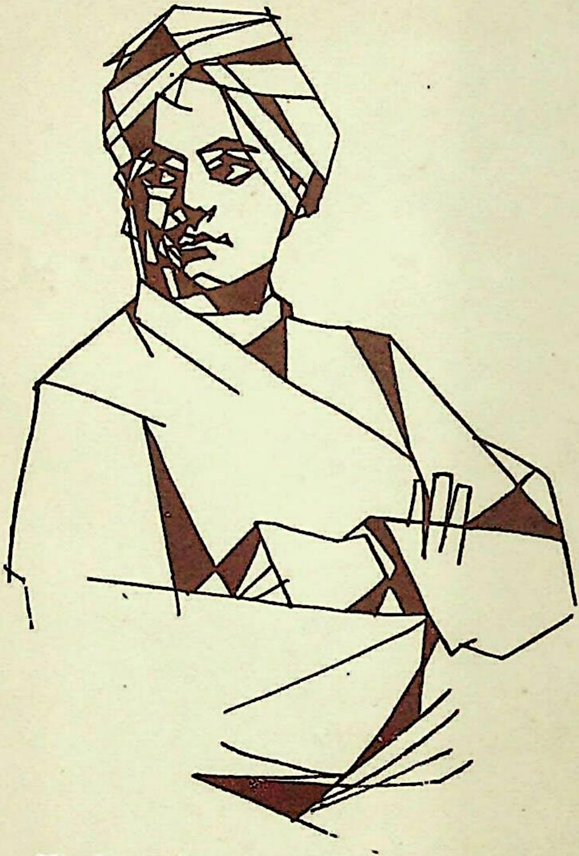

Vivekananda

VIVEKANANDA : THE COSMIC CONSCIENCE

Foreword by:
DR. SIR SARVEPALLI RADHAKRISHNAN
President of India

Prefatory Message by:
HIS HOLINESS SWAMI SIVANANDA
Founder of The Divine Life Society

Introductory Note by:
PROF. DR. HUMAYUN KABIR
India's Minister of S. R. & Cultural Affairs

Compiled by:
PRAFULLA CHANDRA DAS

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TO

MY FAITHFUL OLD NURSE

SISTER MAHALEE

AND

THE RAMAKRISHNA MISSION

FOREWORD

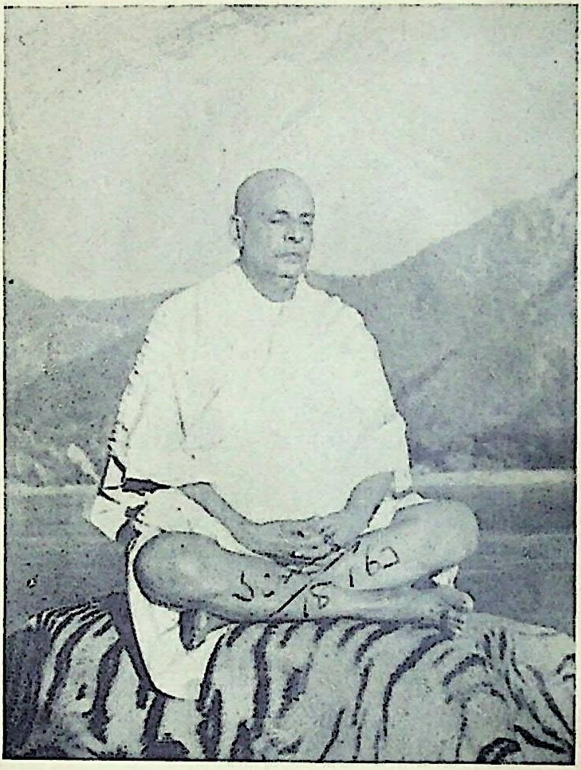
Sri Prafulla Chandra Das has brought together in this book contributions from distinguished persons from India and abroad on Swami Vivekananda's remarkable personality. It is the good fortune of India that every time when there is great spiritual confusion, exponents of authentic religious thought spring up to recall the generations to the fundamental truths of Indian culture. Swami Vivekananda felt that religion was communion with the Divine and anyone who has had spiritual experience admits that every human individual has the possibilities of rising to the Divine stature. Democracy becomes the natural result of authentic religious faith.

Swami Vivekananda found that in India while we recognised the great truths, in practice we deviated from them. So he called upon us to get back to the implementation of the fundamental truths. Spiritual realisation and social service are the two sides of a religious attitude. Today if we wish to get rid of the quarrels dividing theological systems and abolish the artificial disabilities from which men suffer, the true nature of the religious attitude should be recognised and spread.

I hope this book will focus our attention on this great need of our age.

(SARVEPALLI RADHAKRISHNAN)

RASHTRAPATI BHAVAN,
New Delhi-4.
February 7, 1963.



PREFATORY MESSAGE

Sri Prafulla Chandra Das has rendered a distinctive and most laudable service to the cause of the contemporary Indian spiritual culture, by his able compilation, editing and publishing of this work, *Swami Vivekananda's Birthday Centenary Volume.* Credit is particularly due to the splendid efforts he has made to invite articles from various countries of the world, for incorporating in this volume that is bound to be a source of great inspiration and light to thousands of readers around the world.

Swami Vivekananda, the incarnation of exalted and divine Dynamism, trailed new paths of light and new ways of a powerful approach to the tremendous spiritual potentialities, cultural genius and philosophic greatness of India. His first and great contribution to the modern mankind, is an awakened and arising India, a resurgent and soaring India. As his last gift to the world, he has left behind a growing, expanding organization, the Ramakrishna Mission, which keeps in Trust and energetically spreads all over the globe, his living thoughts, moving Ideals, monumental works, and transforming example.

While yet in a physical form, Swami Vivekananda gave himself with boundless energy and love, in the service of all humanity, as a Power and a Force fashioned entirely by the energies of the Divine. For centuries to come, this personification of every type of exalted dynamism will continue to inspire, illuminate, and elevate millions of people. Today when we have granted ourselves the delight of celebrating his centenary we will remember more vividly, his poetic, devotional, artistic, idealistic nature, the charms of his magnetic personality, the rigid austerities he practised both in the Himalayas and wherever he was, his dialectical skill, his gifts for oratory, his deep meditation that kept him in intimate knowledge of the Divine in its personal and impersonal aspects, his successes and phenomenal triumphs in America and Europe, his heroic 'wanderings' as the torch-bearer of the whole of India's highest knowledge and culture, his elevated and fiery patriotism.

The splendour of Swami Vivekananda's achievements and outstanding contributions, range from galvanizing the Indian national consciousness, to his plans and efforts for sounding, with the battle-cry of "Awake, arise and stop not till the goal is reached", the drum of Advaita in the "heart of every home, in the fields and in the market place, in the hills and in the plains". He has revitalised the Indian monastic ideal, and on this happy occasion we need to reiterate particularly the advice he gave to the newly initiated monks. "Remember", he said, "for the salvation of one's own soul and for the good and happiness of the many, the Sannyasin is born in the world. To sacrifice his own life for others, to alleviate the misery of millions rendering the air with their cries, to wipe away the tears from the eyes of the widow, to console the heart of the bereaved mother, to provide the ignorant and the depressed masses with the ways and means for the struggle for existence and make them stand on their own feet, to preach the teachings of the *Shastras* to one and all without distinction for their material and spiritual welfare, to rouse the sleeping lion of Brahman in the hearts of all beings by diffusion of the light of knowledge,—the Sannyasin is born in the world".

The deep-seated love for all humanity his tender emotional nature bore, expressed itself in this fiery declaration: "May I be born again and again and suffer thousand miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and above all, my God the wicked, my God the miserable, my God the poor of all races and species. May these be the special objects of my worship". For all time to come, he has boldly written on the firmaments of the world, the four words with which he conquered all humanity, when he addressed men and women as "Ye divinities on earth". These four words constitute his eternal gift to humanity, of a gospel of hope, energism, happiness, peace, freedom and perfection.

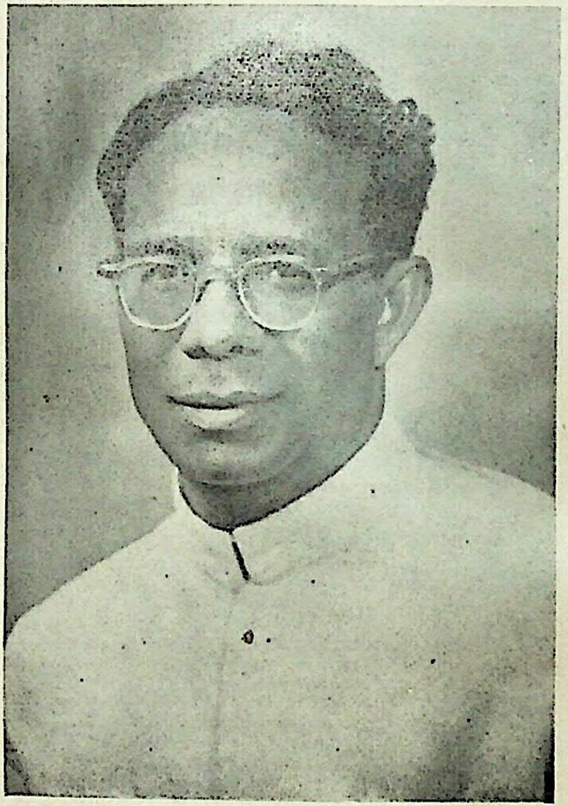
In the context of Vivekananda's outstanding contributions, many persons of competent judgment will greatly admire his plan of education for the masses, his ideal of imparting knowledge to the Indian women, his economic views, his aims in social reform, his pioneering attempts at visualising a new civilization brought to being by a happy synthesis of Vedanta and Science, his efforts at rebuilding India on the foundation of a synthetic ideal that bears in itself the living strands of the cultural forces of the East and the West.

Sivananda,

(SWAMI SIVANANDA)

9th January, 1963

Sivanandanagar,
via Rishikesh
(Himalayas).



INTRODUCTORY NOTE

Swami Vivekananda was one of the outstanding Indians of the 19th Century. His insatiable curiosity made him a rebel and sceptic in early life, but after he came into contact with Shri Ramakrishna, there was a complete change in his outlook. He did not abandon his intellectual approach, but realised that there are truths which transcend logical grasp and can be apprehended only through intuitive vision. From a critic of many old Indian traditions and beliefs, he became one of the staunchest champions of the basic Indian values.

Vivekananda's admiration for the achievements of ancient India did not blind him to the many defects that had crept into Indian society in the course of ages. He condemned in the strongest terms whatever was effete and dead in Indian social customs. He ridiculed blind adherence to form and proclaimed that the claims of humanity must have precedence over the claims of social institutions. While critical of many aspects of western life, he recognised that the west had developed institutions of social service which offered the individual opportunities of creative self-expression in ministering to the needs of others. He re-asserted that the service of man is an integral part of religion. By socialising religious concepts and practice, Vivekananda made a significant contribution to the development of religious thought in India.

Vivekananda had inherited from his Master a deep reverence for all religions and sought to incorporate their values in his own teachings. He admired the social democracy of Islam and the Christian insistence on service as a form of worship. To this he added the Vedantic recognition of the dignity of the individual. An ascetic himself, he recognised the value of social life and insisted that man must develop body, mind and soul in harmony to attain fulfilment and self-realisation. His emphasis on action and his condemnation of every form of cowardice marked him out as a true Karma-Yogin who at the same time accepted the validity of Jnana Yoga and Bhakti Yoga.

Vivekananda was essentially an Indian but at the same time he was truly international in his outlook and approach. We find in art that true individuality is often the hallmark of true universality. In life, men like Omar and Lincoln, Tagore and Gandhi, Shakespeare and Tolstoy are intensely national and also genuine internationalists. Vivekananda was simultaneously an Indian and a citizen of the world. His address at the Parliament of Religions in Chicago evoked an immediate response in the hearts of his American listeners because of this fact. Ram Mohan Roy in the first half of the Century had brought India's universal message to Europe. In the last decade of the Century, Vivekananda extended it to the new world of America.

Rooted in Indian traditions and yet international in outlook, it is not surprising that Vivekananda has found admirers in all parts of the world. Thinkers have been attracted by his intellectual approach to the problems of life and reality. Men of action have admired him as one who translated theories into concrete programmes. Men of devotion have found in him a fellow seeker of the eternal truth. It is thus natural that in the centenary year of his birth, men and women from all over the world should pay tributes to his memory.

I congratulate Shri Prafulla Chandra Das for bringing into one volume these studies on different aspects of

Vivekananda's life and thought by scholars from many lands. It must have taken a great deal of planning and work to collect contributions from so many distinguished authors. The fact that he completed this ambitious project while ailing and confined to bed speaks eloquently of his admiration for Swami Vivekananda and his devotion to the cause of international understanding and fellowship.

Humayun Kabir

(HUMAYUN KABIR)

New, Delhi,
4 January 1963.

COMPILER'S NOTE

WHEN nothing existed and all was void in the universe, it is said, the first sound that emerged out of the eternity was *OM*. It was one word, one syllable, which had the meaning of "the Perfect One" or "Perfection". And the last sound of which is still echoing round in the temple of my heart.

Lights shine out quietly from the windows. There is stillness everywhere, except where there are people who cry out in pain. But the scattered lights of various windows are pouring out like humble reflections of its healing power on the sufferers.

In the moments of sorrow, the depths of life are revealed, and if accepted in the right attitude, they are also moments of grace. Because, misery is a symbol of God's compassion. And Mahatma Gandhi said: "In the midst of death . . . Life persists, in the midst of untruth . . . . Truth persists, in the midst of darkness . . . . Light persists. Hence, I gather that God is Life, Truth and Love." Thus I was forced to pass my days in the enchanted spirals of silence and seclusion sorrounds me.

Murmuring *OM*, I laid my head on the pillow. At that moment, when the holy sound of *OM* reached my consciousness, the slumbering soul suddenly awakened and I began to reread page after page of the unchanging script of this anthology, where I sketched out the first draft of my humble project on the same sick-bed and under the same roof.

The sapling has grown to an international tree on which birds of various countries are sitting and making diverse sounds, was compiled by me during the whole year of 1962, the longest term of my semi-crippled life in sick-bed. So, I should like to express my sincere debt of gratitude to the many noble contributors of many friendly countries who have not only rendered fraternal help in bringing this homage volume to fruition but have also shown an example of a unique assembly of international integration which may almost be described as the key to our national re-intergration.

The title of this centenary compilation aptly describes Vivekananda as the cosmic conscience. Because the idea of "conscience" is to be found in all religions, and is of great antiquity. Confucius, Plato, Aristotle, Hegel, Spinoza and Kant consider the power in conscience to be enlightened reason.

This humble project could not have been sanctified and completed without a few lines by way of blessings from the savant and seer of the East, Dr. Sir Sarvepalli Radhakrishnan, the Philosopher-President of our Republic, His Holiness Swami Sivananda, Founder-President of The Divine Life Society (Himalayas) and Prof. Dr. Humayun Kabir, India's Minister for Scientific Research and Cultural Affairs. It is quiet impossible for me to express my gratitude to them in any adequate measure. So, I should like to bow my head with thousand salutations before them.

Simultaneously, I am immensely indebted to my revered nurse Sister Mahalee for her continued nursing when this book was compiled. And, among those who evinced keen interest in the progress of this book I must mention Padmashri Dr. Laxmi Narayan Sahu, Member of the Servants of India Society and Former President of Orissa Sahitya Akademi, who unfortunately did not live to see it.

Swami Vivekananda's great message "awake, arise and stop not till the goal is reached" has gained importance at this critical time in the history of our mother-land, when she is confronted with Chinese aggression. As such, I must declare here that, the entire net profit out of the sale proceeds of this book will be donated to our National Defence Fund.

PRAFULLA CHANDRA DAS

'Mohan Mahal'
Chandnichouk, Cuttack-2 (India).
128th Birthday of Sri Ramakrishna Paramahamsa.

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Romain Rolland's "Vie de Vivekananda"

Halldor Laxness

KARMA-YOGA IN ICELAND

BEFORE me on the table lies a green-covered book in Icelandic, the classical literary language of Scandinavia: *Swâmî Vivekânanda: Starfsraekt (karma-yôga) Atta fyrirlestrar Jon Thoroddsen og Thorbergur Thordarson thyddu. Reykjavik, Althyduprentsmidjan 1926.* It is a translation by two Icelanders of eight lectures on karma-yôga printed in Reykjavik in 1926. The translators were Mr. Thorbergur Thordarson (1889-), a well-known writer in his home country and a one time student of Indian religious literature; and Jon Thoroddsen, a young lawyer and poet who died short after.

When my Bengali & Oriya publisher and friend, Mr. Prafulla Chandra Das, recently asked if I was prepared to say a word about Swâmî Vivekânanda on his centenary, I told him there was probably not much I could say, though I might be one of the few people in these Northern countries who kept a book by Vivekânanda in my library—and in sympathetic memory.

In the short preface to the Icelandic text of his karma-yôga lectures, which by the way does not give exact data, Vivekânanda is praised for having in his young days fought for the progress and prosperity of his people, and later to have given up this fight on spiritual grounds as he thought perhaps his endeavor might be mixed with egotism.

I should have wished to know more about the man, what he really was like and what his other work is like. I went to the National Library of our capital Reykjavik, asking for some material. But none of his books are there. The Encyclopedia Britannica does not have him, neither does the big German Brockhaus. Two large encyclopedias in my possession, one Swedish, the other American, are equally reticent on the subject.

All I can gather about Vivekânanda is that he was a disciple of the seer and mystic Râmakrishna, of whom, likewise, reference books accessible to me only have a scanty mention or none, but whom I happen to remember from his Sayings, an English book I possessed as a young man ; and furthermore from Romain Rolland's book in two volumes about this remarkable personality, which I owned as well, and have quoted somewhere in my writings, but I am sorry to say, never found the time to study thoroughly before a good friend went away with it. Trying to see Râmakrishna in a western context, and by analogy of those Catholics who became holy by having a vision of the Blessed Virgin, I would call Râmakrishna the saint who saw the Divine Mother. This in turn helps me to see Vivekânanda in a more concrete ramification.

Reading The Karma-yôga as a young man, I was fascinated not only because of its exotic climate of ideas and general confabulation, but also by a certain fresh aggressiveness of spirit peculiar to it. Running through it again now, many years later, I realize that its lure still holds ground with me.

Swâmî Vivekânanda's very special approach to human problems cannot fail to arouse in the cultured reader a vivacious response. The personality mirrored in this literary style is one of an extraordinary charm. His diction has a certain spirited turn that to many people even might sound divine inspiration. He delivers his message mostly in the form of flat statements, with the directness of a prophet who has had the Truth revealed to him from above. He does not feel the need to argue his case, only now and then illuminating it by a simili or a fable for the better understanding of an audience that must be presumed to be acquainted with this line of thinking.

The first surprise for the ordinary reader comes after the opening lines, which in a matter-of-fact tone explain the usage of the word "karma" as a derivative of the sanskrit verb "kri" (I am sorry, I shall have to retranslate from the Icelandic text): "Everything done is karma. In the learned language the word also means the effects resultant of a deed. In metaphysics it sometimes signifies the effects of our previous deeds. But in karma-yôga we use the word only to denote any work that is done." Then, abruptly as deus ex machina, comes this unwarranted pronouncement: "The aim of the whole mankind is knowledge."

His oratory has a febrile brilliance. In the written form it sometimes reminds of incomplete sacred texts that are not supposed to be edited. Often the author is seen trying to render a complex theory in one simple statement. His trapeze work, jumping from on a catchword to another, leaves you agape. When you are at the point of giving up before all this abstract verbiage of the East-West synthesis, he will suddenly, with a wonderful legerdemain, wind the whole thing up for you by telling a fairy tale which in an amazingly efficient way gives the resemblance of the whole thing being brought to a point.

His texts, full of daring exercises in experimental thinking, sometimes at the cost of consistency, even risking contradiction in terms, his ingenuous paradox I would say, often fills the reader with the excitement that goes with great poetry, and sets his mind aflame. "The road to freedom, which is the aim of mankind, is only one," he says, "and that is to reject this worthless life, this worthless world, the earth, the heaven, the body, the soul. If we can dismiss this little world of the senses and of the mind, we shall be free at once." And later: "Abnegate your apparent Self by night and by day until this has become your natural habit, until the abnegation permeates your blood, your nerves and your brain, and the whole of your body obeys to this idea (of abnegation) at every moment. Then you are free from everything."

To my mind this is high grade religious poetry, and as all such poetry should be, vibrant with an inspiration that borders on drunkenness.

Reading Vivekânanda's quotation of a text from some writer of the Sânkhya school of philosophy, saying "the whole nature exists because of the soul, not the soul because of the nature", I do not pretend to know what nature means in the context, nor what soul does. I am at a loss to assess the value of the premises underlying this particular ontological pronouncement; if I were a professional philosopher I probably would think that this whole line of argument boils down to a headless cross of solipsism and escapism. But when Vivekananda himself concludes the Sânkhya quotation by adding this of his own: "the true reason for the existence of nature is the development of the soul", I can only react by saying to this man: bravo, you are a great poet and I love you.

Norman Angell

VIVEKANANDA : THE LEADER OF PEACE

IN paying due tribute to such religious leaders as Swami Vivekananda the question which we ought to ask ourselves is this: Why have ordinary men and women failed throughout all the ages to act upon the precepts of those teachers? That question could be applied to the teaching of secular as well as of religious leaders.

The philosophers of Athens twenty-five centuries since could produce an immortal political literature still studied in the institutions of higher learning throughout the West. Yet all the brilliance of that literature and philosophy did not enable the Greek City States to keep the peace even with one another. For two thousand years Christian theologians elaborated the message of the Prince of Peace, but the religious wars between the various sects of Christendom were some of the most savage in history. The phenomena which have marked the history of the West have marked also the history of Asia and the East generally.

Heretofore men could reject the counsel of the great teachers without threat of destruction to mankind as a whole. Men have fought wars in every corner of the earth ever since men existed. But mankind has survived. We of this generation are the survivors of two world wars. But we would not survive a third world war fought, as it would be, with nuclear weapons. If men continue to behave politically as men always have behaved, mankind will perish.

The forces which push men into conflict are obviously very deep rooted since they have characterized mankind throughout all its existence. How can we control those forces, how can we subject them to discipline sufficiently to ensure at least human survival?

We know from what has actually happened throughout the ages that it is not sufficient for great teachers to proclaim the truth. The real problem is to enable the ordinary man to see that it is the truth. What educative process what modifications of existing cultures will enable men to apply to their political—that is to say their collective—conduct, truths which are often self-evident, inherent indeed in the common place experiences of their daily lives?

Unless we do so equip the mass of men and improve the quality of public judgement, the climate of opinion, the public mind, mankind will not survive the hazards of the nuclear age.

Helmuth von Glasenapp

MY STUDY OF VEDANTA

MY interest in Vedânta goes back to the year 1908. As a schoolboy of sixteen I bought a German translation of the Bhagavadgîtâ and this immortal poem made such a deep impression upon me that—from that time onwards—I began to occupy myself with Indian Philosophy: In the same year I also read Arthur Schopenhauer's works for the first time. It is well-known that this great thinker was an admirer of Indian wisdom[1]. He believed that his philosophy was in keeping with the doctrine of the Upanishads which he called "super-human conceptions of thought".

Paul Deussen who was an ardent adherent of Schopenhauer's system has tried to consolidate this idea. As a student I shared the opinions expressed by Deussen. But later on I found out that there was a great difference between Schopenhauer and Vedânta as Swâmî Vivekânanda made explicit. (The Complete Works, Mâyâvatî Memorial Edition, 1948, vol. 2, 131 and 443).

At that time I had not yet read the works written by the Swâmi. It was only a few years later when I came across some of his writings: About his charming personality I later on heard details from Professor Deussen whom I met at the International Congress of Orientalists in Athens (1912) and whom I went to see in 1918 in Kiel[2] From Swâmî's brother Dr. Bhûpendranâtha Datta I also learned something about him, when he was in Germany in order to work for an Indian Revolution during World War I.

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[1] On Schopenhauer and India see my book: "Das Indienbild deutscher Denker": (German thinkers' idea of India), Stuttgart 1960, pp. 68-101.

My father who had taken his degree in law and who—being Vice-President of the Reichsbank (National Bank of Germany) was a Government official—wanted me to study law and to become a civil servant; therefore when I had passed the "Abiturienten-Examen" (Matriculation Examination) I went to the University of Tübingen in order to study Law: Although I followed lectures on the "corpus juris" with great interest, I felt more attracted by lectures on philosophy and comparative religion. Those lectures were given by Professor Garbe who was a specialist in Sânkhya. Curiously enough he preceded me in the chair of Indology in Königsberg 1880-1895 and later on in Tübingen 1895-1927.

Although, my father had to give up the hope entertained by him to see his son as a civil servant later on, he did not prevent me from following my chosen path, because he had come to the conclusion that it was not a passing whim but a deep inner necessity which drew me to the study of Indian philosophy. It is noteworthy that at a later date he himself took an absorbing interest in the subject of my studies. And he gave a poetical form to many Indian poems I had translated into German prose: look at the "Indische Gedichte aus vier Jahrtausenden" (Indian poems during four millenia) published in 1925. This book contains an anthology of poems from the Rigveda to Mohammed Iqbâl's poem on Heidelberg. There are also many Vedântic poems from the Kathôpanishad to Shankara's Môhamudgara etc.

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[2] On the relations of Deussen's Vivekânanda see Paul Deussens autobiography "Mein Leben" (My Life), Leipzig 1922, pp. 305 ff. Vivekânanda, Complete Works, Mayavati Memorial Edition; Almora 1946, vol. V. p. 218-223.

And Romain Rolland's article in French: "Vivekânanda et Paul Deussen" im XV. Jahrbuch der Schopenhauer Gesellschaft, pp. 153-165.

In my second semester I dropped my study of Law and started to learn Sanskrit under the guidance of Professor Simon in Munich. Having finished the course of Sanskrit grammar I read with him Rigvedic Hymns and the third book of Vâlmîki's Râmâyana. I also read some Upanishads by myself during the vacations. In winter 1912/13 I took up the reading of Shankaras' "Brahmasûtra-bhâshya" with Professor Jacobi of Bonn University. This happened twice a week from six to eight p.m. There were only two other students besides me. Professor Jacobi was an inveterate smoker and he could not be without a cigar for longer than an hour. Therefore at seven p.m. he gave a cigar to everyone of his pupils and we continued our reading whilst smoking. (This reminds me of Swâmî Vivekânanda who also was a great smoker but preferred the pipe to the cigar). I took my Ph.D. degree with a thesis not on a Vedântic subject but on the doctrine of Karma in Jaina Philosophy because Professor Jacobi was a great Jaina scholar. I passed the oral examination just a fortnight before the beginning of World War I. I served in the army only for a short time in an artillery regiment, because I was heavily injured at my knee when falling off my horse. I was dismissed and was working in the Foreign Office with the Indian revolutionist Chattopâdhyâya, Haradayâl, Bûpendranâtha Datta etc. In my leisure hours I continued my Vedântic studies and wrote a book on Madhvâchârya's Dvaita system: this served me as a thesis for becoming Privatdozent (University Lecturer) of Sanskrit in Bonn University (May 1918). Later on I first was called as lecturer (1920) in the same department and later on as assistant professor (1924) to Berlin: here I began to write a book on Vidyâranya's "Panchadashî"; "but since this book was only half-finished" it was never published:

In America where I delivered lectures at many universities in 1926 I had for the first time the pleasure of meeting members of the Râmakrishna Mission, e.g. Swâmî Bodhânanda who was at that time in charge of the Vedânta Society in New York. In winter 1927/28 I visited India for the first time and went to the Belur Math, too. When I was on my voyage home I received two news which changed my life completely. On the 3rd of March my father died. And on March 19th when my boat arrived at Suez I found a letter there from the Minister of Public Instruction in which I was offered the chair of Indology at the University of Königsberg. For seventeen years I held this chair till the end of World War II. During this time I published a longer article on the Shuddhâdvaitamata of Vallabhâchârya in the Zeitschrift für Indologie 1934. An English translation was published later on by Ishvarbhai S. Armin under the title "Doctrines of Vallabhâchârya Shrî Shuddhâdvaita Samsada; Granthamâlâ No. 58, (Kapadvaj 1958). During this period I also dealt with Shankara's Vedânta in my book "Entwicklungsstufen des indischen Denkens" (Stages of Development of Indian Thought), (1940). The occupation of the town of Königsberg by the Russians—the town is now called Kaliningrad—deprived me of my professorship in Eastern Prussia. Then I had to live as a fugitive in the town of Baden-Baden having lost all my books and my possessions in Königsberg. With the assistance of borrowed books I wrote the book "Der Stufenweg Zum Göttlichen" (Gradual Progress to the Divine) at Baden-Baden. This work which tries to give an easy introduction to Shankara's Advaita was published in 1948, after I had become professor of Indology and Comparative Religion at the University of Tübingen: Since then I have written on Vedânta for several times, especially in my book "Die Philosophie der Inder" (Indian

Philosophy) (1949, 2nd ed. 1958) and in my treatises on the "Yogavâsistha" and "Adhyâtma Râmâyana": published by the Academy of Sciences in Mainz (1951).

I felt so much attracted by Shankara's Advaita doctrine that I have devoted to it many of my writings. This has several reasons. I admire the sagacity of its arguments as well as the mystic depth and profundity of its ideas. Particularly I highly appreciate its doctrine that all the different religions of the world are intermediate stages to the highest transcendent truth which can only be reached by direct realisation.

It is an interesting coincidence that I just happen to have read a poem by Goethe in which he expresses the idea that the great human values: Goodness, Beauty and Love are all surpassed by the meditation on the "ekamevâdvitîyam". In September 1828 Goethe wrote this verse at the end of the third "Dornburg-Lied" (poem written on the castle of Dornburg). It runs as follows:

> Angedenken an das Gute
> Macht uns immer frisch zu Mute,
> Angedenken an das Schöne
> Ist das Heil der Erdensöhne.
> Angedenken an das Liebe
> Glücklich, wenn's lebendig bliebe,
> Angedenken an das Eine
> Ist das Beste, was ich meine.

(Thinking of Goodness always exhilarates our hearts, thinking of Beauty means happiness to human beings; thinking of love, happy those who never cease to do so; thinking of the One is the best that I can imagine).

E. P. Chelishev

WHAT WE SOVIET PEOPLE HEAR IN THE VOICE OF SWAMI VIVEKANANDA

THE millions of peoples of the Globe marked the 1961 as a year of Rabindranath Tagore's Birthday Centenary. Two years have passed and the mankind again turns its eyes on another great son of the Indian people Swami Vivekananda.

In this article I want to discuss in brief some aspects of the world outlook and activities of Vivekananda which, it seems to me, are most in line with the interest of his motherland and arouse in Soviet people deep sympathy and respect.

I think that Vivekananda's greatest service is the development in his teaching of the lofty ideals of humanism which incorporate the finest features of Indian culture.

Vivekananda assimilated and modified the religious philosophical ideas of the Vedanta adapting them to the conditions of the new life. The voice of Vivekananda at the end of the last century resounded loudly in the enslaved, brutally exploited country where all human rights were trampled underfoot, in a country torn as under by caste, religious and racial prejudices assiduously fomented by the colonialists. Jawaharlal Nehru pointed out that Vivekananda's voice was filled with calm and dignity, confidence in himself and his mission and at the same time was infused with dynamic and fiery energy and a fervent desire to make India go forward. "He made Indian philosophy concern itself with the problems of the common man," writes

Swami Ranganathananda. He brings down the Vedanta to fertilise the fields of common life. (*Eternal Values for a Changing Society*, 1958, Calcutta, pp. 111-115).

It is hard to understand the distinctions in the development of the humanistic basis of contemporary Indian culture without taking into account the influence exerted on it by the religious philosophical ideology widespread in India, in particular without a correct analysis of the ideas and views of Vivekananda.

In my opinion, Vivekananda's humanism has nothing in common with the Christian ideology which dooms man to passivity and to begging God for favours. He tried to place religious ideology at the service of the country's national interests, the emancipation of his enslaved compatriots. Vivekananda wrote that the colonialists were building one church after another in India, while the Eastern countries neeeded bread and not religion. He would sooner see all men turn into confirmed atheists than into superstitious simpletons.

To elevate man Vivekananda identifies him with God. "The only God to worship is the human soul in the human body," he declared. "Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples." (*Thus Spake Vivekananda*, Madras, 1955, p. 24).

In his desire to elevate man, Vivekananda put forward the idea that the highest divine substance—Brahma—is personified in millions of ordinary living people and therefore the worship of God is tantamount to serving man. He called for the all-round development of the human personality and the assertion of man's right to happiness in this world, and the fostering in the ordinary man of a sense of his own dignity. In a word, everything that Vivekananda proclaimed in India for the first time at the end of the last century, facilitated the development of the qualitatively new humanism which played an important part in the general upsurge of national consciousness and the struggle of the Indian people for independence.

In the literature of the peoples of India these two features of the new humanism, in my opinion, were manifested first of all and most vividly in the works of Rabindranath Tagore.

Though we do not agree with the idealistic basis of Vivekananda's humanism, we recognise that it possesses many features of active humanism manifested above all in a fervent desire to elevate man, to instil in him a sense of his own dignity, sense of responsibility for his own destiny and the destiny of all people, to make him strive for the ideals of good, truth and justice, to foster in man abhorrence for any suffering. The humanistic ideal of Vivekananda is to a certain degree identical with Gorky's Man with a capital letter.

Such a humanistic interpretation of the essence of man largely determines the democratic nature of Vivekananda's world outlook.

The great merit of Vivekananda, in my opinion, is that he was one of the first in India to pay attention to the masses, to the suffering and misfortune of his compatriots ; thereby he raised the paramount problem of India of his day. "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall," he wrote. "They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them." (Vivekananda Swami, *Complete Works,* Calcutta, 1924, part V. third edition, p. 152).

Vivekananda not only expressed sympathy and compassion for the oppressed people, as did at that time many liberal reformers who through partial reforms in the way of life sought somehow to ease the lot of their compatriots.

He criticised the crying inadequacy of such reforms and told those who thought it possible through half-hearted measures and the begging of favours from the colonialists to solve the cardinal social and political problems of the age. "You talk of social reform? But what do you do? All that you mean by your social reform is either widow-remarriage or female-emancipation, or something of that sort . . . Such a scheme of reform may do good to a few no doubt, but of what avail is that to the whole nation? (Ibid., p. 249).

Vivekananda sought to put up in contrast to such half-hearted reforms affecting only narrow spheres of society's life, cardinal demands for a change in the condition of the working masses. "The one problem you have is to give the masses their rights," he stressed. (Ibid., p. 153). He told reformers that he himself was a bigger reformer than anyone of them. They wanted only partial, miserly reforms, while he called for a radical reform.

It seems to us that when Vivekananda spoke of a radical reform he meant a revolutionary change in the social system, in other words, for his views Vivekananda was sooner a revolutionary than a reformer. Instinctively Vivekananda understood the active role of the masses in the historical development of his country. This is shown in particular by his statement that the influence and power of the Kshatriya and the wealth of the Vaisya are possible only thanks to the physical work of the Sudra. It is they that form the true body of any society.

But he approached the solution of the problem of social inequality from the positions of Utopian Socialism, placing hopes in the good will and magnanimity of the propertied classes. He branded as a traitor anyone who having received an education and accumulated wealth at the cost of the blood of the toilers forgets about them. "You have long oppressed these forbearing masses, now is the time for their retribution," he stated. (Vivekananda Swami, *Complete Works,* Calcutta, 1958, fifth edition, p. 148).

His ear keenly attuned to the voice of the epoch, Vivekananda was able to discern in it the still indistinct grumble of the toiling masses, rising to fight for their rights. "The lower classes are gradually awakening to this fact and making a united front against this, determined to exact their legitimate dues." (Ibid., p. 148). Pointing out that the workers of Europe and America were already fighting for their legitimate rights Vivekananda wrote: "Signs of this awakening have shown themselves in India, too, as is evident from the number of strikes among the lower classes now-a-days." (*Ibid.*)

Witnessing this Vivekananda foresaw the inevitability of class battles, utopically dreaming at the same time about the reconciliation of class contradictions through the voluntary renunciation of privileges by the higher classes. "When the masses will wake up," he wrote, "they will come to understand your oppression of them, and by a puff of their mouth you will be entirely blown away! It is they who have introduced civilisation amongst you; and it is they who will then pull it down . . . Therefore I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and waken one day they must—they also will not forget your good services to them and will remain grateful to you." (Ibid., p. 150).

He played social injustice and dreamed of a harmonious order in a society founded on the lofty ideals of freedom and equality.

"A time will come," Vivekananda wrote, "When the Sudras . . . with their inborn Sudra nature and habits . . . will gain absolute supremacy in every society. The first glow of the dawn of this new power has already begun to break slowly upon the Western world and the thoughtful are at their wits" end to reflect upon the final issue of this fresh phenomenon. Socialism, Anarchism, Nihilism and other like sects are the vanguard of the social revolution that is to follow." (Vivekananda Swami, *Complete Works*. Mayavati, 1948, Sixth edition, Vol. IV., pp. 401-402).

Another great merit of Vivekananda: he was able intuitively to arrive at the idea that only the working class, which was just coming into being in India at that time, was the decisive force in social development. He said that when he saw the Bengali workers engaged in their tasks his feeling of hopelessness about his compatriots would vanish almost completely. He saw how they were gradually developing courage, becoming physically strong, fearless and energetic. Even street cleaners did not know that servility which was customary in natives. He was struck by these changes. While acclaiming the development of an industry which was bringing Indian deliverance from backwardness and the survivals of feudalism, Vivekananda was aware of many contradictions of capitalist society which turns the worker into a mere appendage of the machine.

Notwithstanding the haziness and abstract nature of his social ideals and world outlook as a whole, determined above all by the contradictory conditions of India's development, Vivekananda firmly believed that only the people who become masters of their destiny, could be the builders of the new society. He was convinced that only the people could regain for India her former greatness. That is why he held that it is the duty of all upright men of India to advance the cultural level of the people, to sew the seeds of the truth and knowledge in the hearts of the millions. In this respect the educational views of Vivekananda were closely interwined with the world outlook of Rabindranath Tagore. "There are many things to learn", Vivekananda wrote, "we must struggle for new and higher things till we die." (*Ibid.*, p. 410).

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In my opinion, the Utopian striving to reconcile class contradictions stemmed from a fervent desire to unite all the forces of the people for struggle against colonialism. In the hard years of colonial rule, the inhuman exploitation of the Indian people and the constant attempts to trample upon their dignity and national pride, Vivekananda was one of the few men in India who dared to come out boldly in defence of his people.

In the struggle against colonial oppression Vivekananda sought to find support in the ancient Indian traditions, particularly religious ideology. He also strove to interpret the religious tenets and dogmas of Hinduism in such a way as to place religion at the defence of India's national interests, to unite the people to fight for independence. He declared that religion was necessary for defending man and society, for peace and tranquility. "The one common ground that we have," he pointed out, "is our sacred tradition, our religion. That is the only common ground, and upon that we shall have to build". (Vivekananda Swami, *Complete Works,* Calcutta, 1960, eighth edition, p. 286). At the same time it must be noted that, notwihstanding the idealistic roots of his world outlook, religious fanaticism was always alien to Vivekananda. He said that he would sooner prefer to have all his compatriots turn into confirmed atheists than into superstitious simpletons, because the desire for the supernatural and superstition were always a sign of weakness.

He wanted to see his compatriots strong and bold, proud and independent, considering this one of the major pledges of liberation from slavery. "Your country requires heroes ; be heroes," he urged his compatriots. "Stand firm like a rock. Truth always triumphs . . . Strength is life, weakness is death, strength is felicity, life eternal, immortal ; weakness is constant strain and misery . . . We become miserable, because we are weak." (*Thus Spake Vivekananda,* pp. 1-5).

This call did not lies its significance in present-day India when the Indian people still have to accomplish so much in constructive endeavour and progress in order to get rid for ever of the curse of colonial slavery, proverty, darkness and ignorance. Is not there a contemporary ring to the words of Vivekananda that . . . all great undertakings are achieved through mighty obstacles . . . Forward. We want infinite energy, infinite zeal, infinite courage, infinite patience, then only will great things be achieved." (*Thus Spake Vivekananda,* pp. 2-4).

One cannot but assess highly Vivekananda's message, addressed to his compatriots groaning in the vice of colonial slavery, to be strong and brave in the struggle for their happiness and a better future, not to hope for divine providence, but to rely on their own forced. "The old religion said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself . . . Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny." (*Ibid.,* pp. 4-7).

All these calls, in my opinion, had only one purpose, to inspire the people to fight for their rights, to instil in their hearts confidence in their own strength. That is why we consider Vivekananda a fervent fighter against colonialism.

This indefatigable sower of the truth and flayer of every injustice walked thousands of kilometres along the roads of India. He beheld tears and grief, the starvation and death of his disinherited brothers and sisters. He spoke with hatred of the British colonialists who were guilty of the immeasurable misfortunes of the Indian people. He pointed out that India would have resources sufficient for a population five times greater than she had if its entire output were not exported. India was governed by terrorist methods. British soldiers were killing the men, ravishing the women and then going back home where they were given a pension for life at India's expense. Vivekananda well understood that such a situation could not last long and that the time was not distant when the people of India would break the chains of colonial slavery. While at first he thought that British domination would be overthrown through an uprising of the princess, subsequently he arrived at the conclusion that India's only hope was her masses. The higher classes were dead physically and morally.

Vivekannanda loved his motherland and its people. Herein lay the power of his patriotism, the significance of his entire selfless life sacrificed on the altar of the motherland.

His selfless love for the motherland exceeded his belief in divinity. He wrote that the only God which existed was his people, their hands, feet, eyes, ears, everywhere they covered everything. For him India was the only sky, the welfare of India was his welfare.

Vivekananda said: "Remember always that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land." (*Thus Spake Vivekananda*, pp. 86-87). But sentiments of national narrow-mindedness were alien to him. He never sought isolation from outside influences and always urged his compatriots to assimilate the best that had been accumulated by the culture of all mankind. He said that the cause of India's decline was her isolation from the other peoples of the world and that the only way out of stagnation was to return into the stream of the rest of the world. Motion is a sign of life, he stressed.

At the same time Vivekananda's searching mind noticed many things that were hidden under the outward glitter of Western civilisation. In his public statements Vivekananda relentlessly exposed bourgeois chauvinism, capitalist competition, the quest for profit, the fabulous luxury of the handful of exploiters and disastrous impoverishment and rightlessness of the millions of toilers, religious and racial discrimination, intrigue and violence.

In contrast to some Indian leaders of that age who naively believed in the miracles of Western civilisation, Vivekananda well understood the essence of imperialist freedom and democracy. "They have that money", he pointed out, "have kept the Government of the land under their thumb, are robbing and drying up all the sap out of the people, and sending them as soldiers to fight and be slain on foreign shores, so that, in case of victory their coffers may be full of gold bought by the blood of subject-people on the field of battle". (Vivekananda Swami, *Complete Works,* Calcutta, 1924, part V., third edition, pp. 364, 365). "All those things that you hear about—constitutional Government, freedom, liberty, and parliaments—are but jokes". (Vivekananda Swami, *Complete Works,* Calcutta 1960, Vol. III, eighth edition, p. 158).

During his first visit to the United States Vivekananda proclaimed it the homeland of freedom. But on coming to know more intimately the order of things in that country he well understood the real value of that "freedom" and his former illusions were swiftly dispelled. He was indignant at the power of money, the unlimited rule of the financial plutocracy and its uncurbed drive for riches. Vivekananda said outright that his old conceptions of America as the future hope of emancipated mankind, were wrong. On returning from a tour of European countries he wrote that Europe resembled a military camp. Everywhere he felt the stench of war.

Vivekananda did not visit our country, although there is information that while abroad he met Russian revolutionaries who were in exile. Too bad no material has been preserved about Vivekananda's conversation, for example, with the Russian revolutionary Kropotkin. It may be assumed that these meetings exerted a definite influence on Vivekananda. Assessing the development of events, he said that the future upheaval should usher in a new era. Romain Rolland quotes him as saying the same.

One more aspect of Vivekananda's world outlook should be mentioned: his fervent desire to unite the peoples of India, his assertion that India was one state, notwithstanding the desire of the colonialists to stamp out the age-old striving of the peoples of India for consolidation. Although in this assertion Vivekananda proceeded above all from an idealistic concept of the unity of the people's spirit based on a common religion, nevertheless this does not minimise the role his views have played in creating present-day India as a united, monolithic and peace-loving state.

Vivekananda's impassioned call to general fraternity and unity of India's peoples, to the abolition of religious and communal discord, and of caste prejudices were combined with an appeal for peace and friendship among all the nations of the world, which is the cornerstone of the Indian tradition, the main content of the Indian national character.

Urging people to be fearless and bold, to fight the dark forces for their happiness and a better future, Vivekananda at the same time declared that it was hopeless and useless to try and rule the world by force of arms. Vivekananda called for the establishment of friendly relations between all nations, based on love of men for each other. That is why we must regard Vivekananda as one of the initiators in India of the most humane movement of our time, the peace movement.

In recent years, studying various problems of Indian philosophy, I had occasion to read many work about Vivekananda written in India and other countries. I have also discussed various aspects of his teaching with scientists of different countries. To my mind, there are quite contradictory, at times mutually exclusive, opinions and views on many questions related to an assessment of the world outlook and activities of Vivekananda. Unable to discuss in detail all the various appraisals, I will merely speak of two diametrically opposite views of Vivekananda's world outlook which one finds at times in the works of foreign scientists. On the one hand, in my opinion, there is a tendency to regard Vivekananda merely as an idealist philosopher, a religious mystic, that is, to stress only one side of his teaching. At times the proponents of such an interpretation of try to stress the all but supernatural character of his personality as, for example, in the book by Swami Abhenandana about Vivekananda and his activity (Calcutta 1960) who says that Vivekananda was a preacher of the truth who arose, like a gigantic comet, over the horizon.

On the other hand, I think that some authors go to the other extreme, trying to picture Vivekananda as all but a Marxist, Bhupendranath Dutt writes that the Marxist will be surprised when he sees that the ideas of Marx are embodied in the views of Vivekananda. (*Swami Vivekananda*, Calcutta, 1954).

Both assertions seem wrong to me.

Vivekananda's world outlook can be properly understood and evaluated when examining it in inseparable connection with the entire economic, social, political and cultural life of India in his time. It reflects many of the contradictions inherent in the ideologists of the advanced Indian intelligentsia who took the road of struggle for national liberation but at that time still had no clear-cut and definite ideological foundation and philosophical basis.

Vivekananda's place in the development of India's social thought can be properly understood only by considering it a logical development of the ideology of religious and social reformation started in the first half of the 19th century by Rammohan Roy.

A one-sided appraisal of Vivekananda can thus lead to wrong conclusions and generalisations about the development of social thought in India at the threshold of the 19th and 20th centuries. In my opinion, a parallel could be drawn here with Leo Tolstoi. The world outlook of the great Russian writer was assessed differently in our country. It was only the writings of V. I. Lenin about Tolstoi, in which the contradictory nature of his views was revealed and the strong and weak sides of his world outlook were examined, that laid the foundation for a genuinely scientific study of his immense heritage of his intricate and contradictory views.

It seems to me that for a proper understanding of the role and importance of Vivekananda it is necessary to ascertain the intricate interconnection of traditions and innovation in his world outlook and all his activities.

It goes without saying that Vivekananda must not be regarded merely as an idealistic philosopher and religious mystic who tried to put up in opposition to the materialist-scientific world outlook various religious philosophical dogmas of Hinduism.

By his attempt to revive the ancient religious philosophical traditions and adopt religion to the requirements of the present age, Vivekananda objectively helped to popularise among the masses the ideas of liberation, and imparted to these ideas the nature of a sacred religious duty.

I have discussed earlier the democratic views of Vivekananda which enable some scholars to consider him a socialist.

Vivekananda persistently sought a way out of his country's plight. Although his socio-economic and political views had elements of eclecticism, a combination of spontaneous rebellious spirit against social injustice, social Utopia, of the ideas of reformism and revolutionary protest, notwithstanding the historic conditioning and class limitations of his philosophical and sociological views, his world outlook as a whole played a constructive part in the development of the national-liberation movement in India, in rallying the Indian people to struggle against colonialism.

His historical merit, in my opinion, is that he was one of the first ideologists of the epoch of national awakening who openly and resolutely called for active struggle to remake society and to win independence. But his religious idealistic world outlook prevented him from properly understanding and appraising life around him.

In his book *Discovery of India,* Jawaharlal Nehru rightly determines Vivekananda's place in the general struggle of the Indian people for national independence, thereby providing the requisites for a complete objective analysis of his world outlook.

Much could be said and written about Vivekananda, many arguments could be advanced upholding different standpoints in an effort to explain his intricate and inimitable world outlook. More works about him will no doubt be written both in India and other countries and this is fine if they help understand more fully and deeply the ideas of the great patriot. We can safely say that many years will pass, many generations will come and go, Vivekananda and his time will become the distant past, but never will there fade the memory of the man who all his life dreamed of a better future for his people, who did so much to awaken his compatriots and move India forward, to defend his much-suffering people from injustice and brutality.

Like a rocky cliff protecting a coastal valley from storm and bad weather, from the blows of ill winds and waves Vivekananda fought courageously and selflessly against the enemies of his motherland.

Together with the Indian people, Soviet people who already know some of the works of Vivekananda published in the USSR, highly revere the memory of the great Indian patriot, humanist and democrat, impassioned fighter for a better *future for his people and all mankind.*

J. Gonda

DUTCH INTEREST IN INDIAN RELIGION

CONTRIBUTING, at the invitation of the editor of this Centenary Volume, my mite to the tribute paid to the memory of the noble figure of Swâmî Vivekânanda I would like to make some remarks on the study of Sanskrit and the interest in Indian religions in the Netherlands which are now if I am not mistaken on the increase. This interest awoke long before there were professional Sanskrit scholars and students of Indian religion in Europe. It was mainly due on the one hand to the early and intensive contacts of the Netherlands with the East, and on the other to an innate curiosity and a predilection for religious knowledge and theological problems.

A Dutch traveller, the very clever and observant Jan Huygen van Linschoten (± 1563-1611), who sailed to India (1579) in the pay of the appointed Archbishop of Goa, devoted in his travelogue (Itinerario, written between 1592 and 1596) also some chapters to the peoples of India, their customs and religion. As his book was soon translated into English, German (1598), Latin (1599) and French (1610) and was repeatedly reprinted,[1] it came to be an important source of information for many scholars during the 17th century, who cited van Linschoten as a great authority. In chapter 36 he deals with the Brâhmanas, stating that they enjoy much esteem and many privileges. They hold, he says, high offices and are the kings' councillors, ambassadors, house-stewards and treasurers, fulfilling also sacerdotal functions. One may recognize them by the sacrificial cord which they will never put off. They are vegetarians, and if they are ill, they refuse to be bled. They are sharp-witted and the common people attach credit to all their words as if they were prophets. The author, who dwells also on fast-days etc., adds a description of a cremation and of the institution of the Sahamarana or con-cremation of the widow, a subject which did not fail to attract the attention of other early informants.

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[1] It has been republished by H. Kern: Itinerario, voyage ofte schipvaert van Jan Huygen van Linschoten naer Oost ofte Portugaels Indien, 's-Gravenhage 1910.

About the year 1625 a citizen of Alkmaar, of the name of Wollebrandt Geleynssen de Jongh (1594-1674), who was a functionary in employ of the Dutch East India Company, wrote, while living in India (Burhanpur and Broach), a long report to his principles, in which he did not only dwell on topics of commercial interest, but also on the religion of Parsees, Jains, Smârtas, Vaishnavas and Moslems. He obviously was one of those men who were sincerely interested in the manner of life of the foreign peoples among whom he earned his livelihood. He was moreover, well informed. His report[2] is much better than the account of the religion of the Parsees published in 1630 by the Englishman Henry Lord ("Display of two forraigne sects in the East-Indies"). Whereas the latter indulges in fantastic stories, Geleynssen de Jongh furnishes his readers—after three centuries it is true, because his work has rested in the archives till about 1920—with an exact and reliable account. The only author who as far as I know has borrowed from it was his friend Johan van Twist who in his well-known History of the Dutch East India Company (published in 1638) made use of De Jongh's report. Among the Indian beliefs and customs which caught the attention of the author of this document were ahimsâ of which he gave a true description in connection with the 'Sarrawacken"[3] i.e. the Srâvakas (Jains): the 'atheism' of the Jains, their temples, "deceased saints" (The Tîrthankaras), and the belief in transmigration; various customs of the 'Samaraten' (Smârtas), their belief in Permisseer (Paramesvara), Brimma (Brahmâ), Bissinae (Vishnu) and Mayis (Mahesa), some of their ceremonies, the cremation of the deceased; the military traditions of the Rajput (whom he calls Raspouten); the festivities and ceremonies of the Vaisnavas (called Bissino), and in connection with these, ritual purity, the Yôgins and ascetics. If his book had been published in the author's lifetime, it would no doubt have proved a success, because two other books written by De Jongh's compatriots Rogerius and Baldaeus have had many readers.

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[2] Which has been edited by the Sanskrit scholar W. Caland, The Hague 1929.

Abraham Rogerius (+1649) was a clergyman who for 17 years (1630-1647) lived at Palicatta (Coromandel coast). He wrote a book which was published in 1651 and in accordance with its long title dealt with life, custom, religion and religious practices of the Brâhmanas[4]. The first part of Rogerius' book (about 85 pages) describes the customs and way of life of the Brâhmanas in the region visited by the author, who dwells on their occupations, functions, family life, marriages, on fasts, illness and death. The second part (likewise over 80 pages) contains a detailed account of beliefs, worship, rites, festivities (i.a. the Pongal), ceremonies, theology, creation, the holiness of the Ganges, life after death etc. In collecting his materials for his book he could consult a Brâhmana Padmanâbha by name, who must have provided him with very accurate information. The author was, for that matter, much impressed by the knowledge of the Brâhmanas in general, because, as appears from his preface, he praises their uncommon intelligence, excellent scholarship and other virtues which would have graced "men like Plato and Pythagoras, who are believed to have borrowed their philosophy from the Indian experts". Another subject touched upon by this author is the position of Sûdras who are, he says, far from constituting one homogeneous class of people. He is the first to make, in chapter V, mention of the Vedam—notice the Tâmil or Malayalam form of the word—, which he calls the 'code of law' of the Indians, adding also the names of the four divisions of the Veda. The contents of these collections as given by him are however more in harmony with the Tâmil Vaishnava hymns which profess to give the contents of the Veda than with the real subject matter of the Vedic texts. Thus the Rigveda would, according to Rogerius, deal with the first cause of the world, the material basis of the same, the angels, soul, creation, sin and the problems connected with good and evil, the Yajurveda with the "regents to whom the rule of all things is ascribed", the Sâmaveda with ethics, the Atharvaveda which, he thinks, has been lost[5], with the rites, festivities and ceremonies. As is well known, some two centuries were ahead before more exact and reliable information about the contents of the Vedas would reach Europe. Nevertheless Rogerius' book was for more than the same long period the most complete account of South Indian Hinduism.

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[3] -en is the Dutch plural ending.

[4] This important work was re-edited by W. Caland, The Hague 1915.

It was Rogerius' intention to supply a want because it had struck him that, whereas almost all plants and animals of the Eastern countries had been studied by European experts—this was, of course an exaggeration—no book had been published on the foundations of the Indian religion. He was inclined to ascribe this deplorable fact either to the inability of the Europeans to see through the many tales and fables which hide the pith of the Indian faith from the foreign observers or to a certain superficiality on the part of the Europeans. He gives his colleagues and readers a fair warning against the incorrect view that the religion of the Indians is "quite unsettled". On the contrary, the Indians themselves know very well what they believe ; they possess a considerable knowledge of all things religious and their belief is well-founded on philosophical principles. What is moreover interesting is that in an appendix Rogerius has added a translation of Padmanâbhas making—of two Satakas (Vairâgya- and Nîti-Sataka) of Bhartrihari's well-known work. The two chapters bear the titles "The path to heaven" and "On reasonable social intercourse". Thus he was the first to publish, in Europe, a translation of a Sanskrit text. The biographical details which Padmanâbhas imparted to Rogerius are in substantial harmony with the tradition communicated by Seshagiri Sâstrî in Indian Antiquary, I, p. 314, according to which the poet was a son of a Brâhmana Chandragupta and a Sûdra wife, Sindhumatî by name.—Rogerius' book was translated into German (1663) and French (1670 and 1672).

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[5] In South India no manuscripts of the Atharvaveda are found.

Mention must in the next place be made of another Protestant theologian, Philippus Baldaeus (1632-1671), whose book on the religion of the Indians (1672) was in 1917 re-edited by A. J. de Jong. Among the sources used by this author, who was a clergyman in the pay of the Dutch Company, were many books, reports and manuscripts of Portuguese priests which had as booty fallen into the hands of the Dutch. These Jesuit missionaries had also obtained important manuscripts on Indian religion through the kind offices of the Indians among whom they lived. Thus many interesting details about the religious conceptions and practices of the Indians, part of which were ultimately borrowed from 'local purânas' (mâhâtmyas and sthalapurânas) found their way into Baldaeus' book which gives, in part I, a long and detailed account of Saivaism (the religion of 'Ixora'—Isvara) and in part II a description of Visnuism, the Indian theories on creation, classes of beings, transmigration, fast and feasts, temples, marriages, funeral ceremonies etc. Among the many mythical and legendary traditions contained in this book is the well-known story of Daksha's sacrifice. The avatâras of Vishnu and especially the life of Krishna are narrated with a profusion of details. What added to the importance of his book was that Baldaeus understood the intrinsic and historical value of the Indian traditions and legends and spared no pains to collect as many of them as possible. He obviously realized that to know the epics and purânas is to understand the Indian people better.

Another Dutch author, whose readers numbered many thousands, was Olfert Dapper. This author (±1690) who was an Amsterdam physician, published a book entitled (in Dutch) "Asia or an exact description of the empire of the Great Mogol and a large part of India" (1672). This work contained, in addition to about 300 pages on India, a "description of Persia, Georgia and Mongolia" and was intended to furnish the reader with information on "towns, plants, animals, customs, costumes, forms of government and religions". It was soon translated into German (Nuremberg 1681). As he never visited India the author drew on the work of others; among those quoted are Rogerius, the Englishman Henry Lord, the French physician François Bernier who was a doctor at the Mogol court (1656-1668) and Pietro Della Valle who after having travelled in India (1615-1626) wrote a book which was translated into Dutch (1666). Dapper deals *inter alia* with the four varnas or social ranks, with the outcastes whom he calls Perreas (Parias), with Brahmâ, the gods and various 'sects' or religious groups, the âsramas or stages of life, the duties and customs of the Brâhmanas, their domestic rites and daily work, adding also chapters on temples, festivities, pilgrimages, ascetics. He does not forget the sâlagrâma stone, stating that it plays a part in the morning devotions during which the "story of Gajendramôksha" is recited in order to obtain deliverance from sins. After an account of the Indian ideas of creation the author inserted a long chapter on the Avatâras of Vishnu, relating the contents of the Râmâyana as well as the Krishna legend, the chief contents of the Mahâbhârata and a number of epic and purânic stories. These passages attracted the special attention of the great German poet Goethe who in his Wahrheit und Dichtung, III., p. 64 (Reclam edition) says that he scored a great success in repeating the history of Râma, Hanumâna being the favourite of his audience. The history of Renukâ, the mother of Parasurâma, as told by the French naturalist Pierre Sonnerat (1749-1814), inspired the same poet to write a ballad called "Legende".

Dapper was, though the most famous, not the only compiler, Johannes Hoornbeek (+1666) who was a professor of Leyden University, wrote, in Latin, a treatise on "The conversion of the East-Indian heathens" which was largely a compilation from the works of others. The country parson Godefridus Carolinus published some years earlier (1661) a comprehensive and comparative study of foreign religions in which he paid much attention to Hinduism, taking his material from Rogerius and many translated travel-stories of Portuguese, French, Italian and other authors.

Now, while this curiosity on the part of these men who were no professional scholars in the field of the history of religions—a speciality which simply did not exist in those days—is in itself worth commemorating, there is another reason why it should be rescued from oblivion. As already stated their books did not fail to attract the attention of very large circles of readers, among whom were many prominent scientists and philosophers. The accounts of these authors were, like the records and travel-stories of those explorers, missionaries, merchants and officials who visited other foreign countries like the Far East and America, sources of first-hand knowledge about non-European peoples, customs, religions and institutions. The influence which these books after the middle of the 17th century exerted on the intellectual élite of Europe was enormous. The Principal Navigations of Hackluyt, the Cosmographic by Münster and other works published outside the Netherlands were a gold-mine of information on customs, circumstances of life, law and administration of justice, morals and religions which were widely different from the European way of life and the Christian religion. It became clear that there were more types of human culture than the only known European variety. The insight ripened that the traditional and essentially medieval view of life and the world was no longer tenable. The belief in many established values, absolute truths and theories hitherto deemed unassailable, began to waver. It became evident that Indians, Persians and Chinese were highly civilized people, that their faiths, institutions and morality were in many ways respectable, that their philosophy and mythology contained elements which were worthy of appreciation. The study of these books of travels induced scholars and philosophers to compare the religions and institutions of the East with those of Europe, and the result of this comparison was not always to the advantage of Europe. Some authors fell into exaggerations: for instance, the Frenchman Rousseau, who must have been an assiduous reader of travel-stories, among which was the book of Dapper, was of the opinion that many non-European peoples were much more virtuous, happy and fortunate than their European fellow-men. Others however were perfectly right in arguing that henceforth 'universal history' should be something more than the history of a few countries of Europe, that the biblical doctrine about the age of the world could not be correct, in short that the traditional Christian and European ideas about the history of mankind should be radically revised. Thus the itineraries and accounts of foreign religions tended to an intellectual revolution, contributing on the one hand to the 18th century 'age of enlightenment' which in its turn was one of the factors influencing Rammohan Roy and the other great Indian reformers of the 19th century. On the other hand they helped to prepare the way for a really scientific curiosity with regard to India, for a desire to have first-hand knowledge of its ancient language and its religions. When therefore at the end of the 18th century William Jones and his colleagues were the first Englishmen to study Sanskrit and to translate some of the Indian classics into their mother-tongue the time was ripe for these scientific pursuits, because the educated public of Europe had, first and foremost by the records of travel of Dutch, French, English and other missionaries, merchants and functionaries and by the literature which ensued from these works, been made receptive to the idea that knowledge of the Indian language and culture would be of the greatest importance for a right understanding of the history of mankind. As is well known this insight led, in the second decenniad of the 18th century, to the foundation of chairs of Sanskrit and Indology in Paris and Bonn.

The Netherlands were slow in following this example. It was not before the sixties that Hendrik Kern, after a stay in India, was appointed to be the first professor of Sanskrit in the University of Leyden. For this new professorate the University was to a certain degree indebted to the efforts of a man who was a warm supporter of the study of Indian religions, languages and literature, P.A.S. van Limburg Brouwer (1829-1873). This man of letters, who for some time was a member of parliament, wrote not only some remarkable essays on Sanskrit literature, but also a very meritorious novel, entitled

Akbar, in which he gave a vivid picture of the various religions and trends of thought at the time of that Indian ruler. This book, which was re-edited some 20 years ago, has like some other works which were to follow no doubt contributed much to an unabated interest in Indian religion on the part of many educated Dutch people. Professor Kern himself (1833-1917), a man of sound scholarship and sterling qualities, was a typically Dutch scholar. His main interest laid in minute investigations of well-established facts, which he collected carefully to make them the basis of probable hypotheses and well-considered theories. His largest work on Indian religion, i.e. his book on Buddhism (about 1880), however proved to be a failure. His interpretation of Buddha's life as an astral myth, which was largely a product of the period in which it was conceived, is indeed quite untenable.

Kern was so fortunate as to have some very gifted pupils who continued their Guru's manysided scholarly activities. His successor J. S. Speyer (1859-1913) was an expert in Buddhism, who however placed his compatriots under a greater obligation by writing a book on Indian philosophy (or, as he preferred to call it 'theosophy'). As a student of the ancient Indian religion he was surpassed by W. Caland (1859-1932) who since 1901 taught Sanskrit in the University of Utrecht. Caland—the *guru* and predecessor of the present author—was a thorough and careful philologist, a sharpwitted investigator, always intent on solving the many puzzles of the Vedic texts and also a very good teacher. Like his contemporaries H. Oldenberg (Germany) and M. Winternitz (Czechoslovakia) he made a successful attempt to combine the then nascent general or comparative study of religions with his activities in the field of Vedic religion, or rather he succeeded in making the results of that new branch of science subservient to a better understanding of the ancient religion of India, without however neglect-ing the study of the Indian commentaries. He was a prolific writer who produced a considerable number of editions and translations of Vedic texts as well as numerous exegetical studies of enduring value. In the special field of the ancient ritual and the texts in which this is described, the Brâhmanas and Srautasûtras, he was an unsurpassed master. Other aspects of Indian religious life were elucidated by Speyer's successor J. Ph. Vogel, who being a meritorious archaeologist combined the study of the monuments and the interpretation of the texts: he wrote, *inter alia,* a well-known book on the Nâgas in Indian art and religion. B. Faddegon, who occupied the chair of Sanskrit in Amsterdam University, was mainly concerned with the philosophical aspects of the Indian tradition. He produced a book on the Vaiseshika system. Whereas Caland's pupils felt, with the exception of J. Rahder, who devoted himself to Buddhism, attracted to the Veda and Hinduism, some other Sanskrit scholars devoted themselves to the study of the monuments and the spread of Hinduism in the countries of South-East Asia. In this connection I only mention, without detracting from the merits of other publications, the study on Râma in Indonesia by W. Sutterheim (1925) and F. D. K. Bosch's. The Golden Germ (Dutch edition 1948, English edition 1960) in which the author, following A. K. Coomaraswamy, made an interesting attempt to penetrate into the religious symbolism of the Indian and Indonesian monuments.

That other scholars evinced an interest in the ritual or philosophical aspects of the history of Indian religion may appear from a valuable contribution to our understanding of the Vedic ritual by J. C. Heesterman (The ancient Indian Royal Consecration or Râjasûya ; 1957) ; an original and most interesting study of the Brihadâranyaka-upanishad (Der Atman in der Grossen-Wald-Geheimlehre ; 1957) by Miss J. M. van Gelder and some books on Râmânuja and other Vaishnavite Vedântins by

J. A. B. van Buitenen. Other problems are however not forgotten. Professor F. B. J. Kuiper made some attempts to penetrate into the meaning of myths and other elements of the Vedic religion by a hypothesis based on the important role played in ancient times by the Munda peoples. The present author studied the history and exact meaning of some terms of religious import (brahman, mâyâ, ôjas etc.), wrote a book on the "Aspects of early Vishnuism (1954) and (in German) a handbook of the ancient Indian religions (1960). Mention may also be made of some Dutch missionaries who (like Father Jungblut) contributed to our knowledge of some partly 'Sanskritized' peoples of India (Bhîls etc.) and of the fact that the Netherlands are among the few European countries who co-operate in compiling the Critical Pâli Dictionary which is to be edited under the auspices of the Danish Academy of Sciences and Letters.

It may be said that the more popular and in some cases also the scholarly books and articles written by the above active students of Indian religion and their colleagues which for reason of space must remain anonymous, may count on a satisfactory number of readers. Some books on Indian philosophy, Hinduism and Buddhism of which a large number of copies had been printed were soon out of stock. Persons concerned with Indian religion are for instance found among the professional theologians. Not a few ministers of the Protestant religion give their confirmation candidates some information on the great religions of the East. Some of them entertain personal relations with Indian scholars. On the part of the Roman Catholic Church the insight dawned that for those who enter into relations with the East a profound knowledge of Indian religions is a necessity ; recently an institute was founded, which under the guidance of Father C. van der Linden who is a Sanskrit scholar himself, makes it its task to give instruction and information. In the last decenniad the Government created a new chair of the history of the great religions of the East (occupied by Professor Hoens) in Utrecht, a chair of Tibetan and the history of Buddhism in Leiden (Professor de Jong), and a chair of Sanskrit (Professor Ensink) in Groningen. Among those interested in Indian religions are of course also the Theosophists who own a library and organise meetings and lectures. Similar activity is displayed also by the Dutch Oriental Society, the Society for the comparative study of religions, the Netherlands-India Society, some university institutes etc. Lectures devoted to a subject in the field of Indian religions are often attended by a large audience. This was especially the case when last year in many towns memorial functions were organised in commemoration of the hundredth anniversary of the birthday of Rabindranath Tagore, the great poet, who visited the Netherlands in 1921, and whose works and personality made a great impression upon many educated Dutchmen. These celebrations culminated in a commemorative oration, delivered in the presence of Her Majesty the Queen, the Princess Irene, members of the Cabinet Council and a large and select audience in the most dignified surroundings by our distinguished guest, His Excellency Professor Sarvapalli Radhakrishnan, then Vice-President of India.

Cedomil A. Veljacic

ORIENTAL INFLUENCES AND THE INTEREST FOR INDIA IN YUGOSLAV LITERATURE & PHILOSOPHY

I

INDOLOGIC studies in Yugoslavia are of a recent date. Due to specific historical circumstances in the cultural development of this country, the interest in oriental studies is concentrated in modern times mainly on the Islamic world (Arabic, Turkish and Persian). Since the 15th century, until 1918, the national territory of Yugoslavia was divided among eastern and western powers, influenced through centuries by religions and civilisations as different as Christianity and Islam ; Byzantium, Italy, Austria and Turkey. At the first sight the monuments of Yugoslav culture appear scattered in time and space ; their variety is surprizing for such narrow limits of geographical regions and of historical events that produced them in hardly one millennium. Our cultural history, the peculiarity of our art and of our thought, cannot be explained by any other criteria and methods but those of comparative studies, even within our national frames. On one side, in Macedonia, we had a very peculiar mediaeval art (11th to 14th cent.), supposed to represent, in space and time, a link between the Byzantine epoch and the Italian Renaissance. There followed on the other, western side, in Dalmatia, a highly developed Renaissance culture in direct connection with the neighbouring Italy. Simultaneously with it, in the central regions of the country that became Moslem flourished a genuine oriental literature, a good deal of whose poetic production was in Persian language. The centres of these two cultural traditions, Dubrovnik and Mostar, are divided only by a range of mountains, but were traditionally connected by river and road.

Before we concentrate our attention on a survey of the modest Indologic literature, or rather of Indologic interest in Yugoslav literature, it may be useful to point out some basic elements characteristic in a wider sense for the historical influence of the East in our country, particularly with a view to the importance of its Persian approach. Modern Yugoslav historians, often preceded by great national poets of this country, have always conceived their task as an endeavour to reveal historical links, or to reconstruct ruined bridges between the East and the West above the gap created by World History since the Roman times in the middle of our country. The problem of the "bridge", of its material elements carved in stone—often with an amazing artistic skill—as well as of its wider symbolic meaning, was also the theme by whose manifold elaboration our novelist *Ivo Andric,* an intimate connoisseur of Turkish history, won the Nobel Prize. But we know that this cross-road of Turkish and Austrian civilization, of Moslem and Christian religions, represents only the most picturesque and the best remembered last period of a much deeper process of historical penetrations on and through this erosive territory. The sudden flourishment of Persian letters in Mostar (a town named after a famous Roman bridge), in the 16th century and later on, was an event that in our national history cannot be fully appreciated without reference to some precedents which in earlier centuries paved the path for the penetration of Islam to that part of the country (and it is its central part, its heart and its deepest chasm).

In fact, who were at the time of the Turkish invasion the early Yugoslav converts to Islam? A good deal of them were

Bogomils or Patarenes, followers of the Neo-Manichæan religion[1], whose last independent stronghold, the kingdom of Bosnia, was captured in 1463. The Bogomil ancestry of some outstanding representatives of the Moslem civilization in its early stage is still known. Among the first Moslem authors in Bosnia whose encyclopædic interest was concentrated particularly on philosophical problems is *Hasan Kâfi el-Akhisari* (1547-1616), known also for the fact that his great-grandfather was the Bogomil leader Jakov, who, soon after 1463, became one of the first converts to Islam. He was hundred years old then, and continued to live as a faithful Moslem for another thirty years. It is enough to give a glance to the titles of Hasan's treatises (in Arabic) to see how near he returned to the classical inspiration of the Iranian wisdom. He wrote on knowledge as metaphysical enlightenment, on the problem of destiny, and became famous for his "Fundamentals of wisdom concerning the structure of the World".

Essential Iranian trends in the Manichæan tradition of the Bogomil creed had obviously favoured the spread of *sûfî* teachings and ascetic orders. In the 16th cent., *Alidede el-Bosnevi* from Mostar was one of the first *sûfî* poets there, well-known for his long journeys to the East. Another Bosnian poet, *Sun'î,* accompanied Suleiman I to his Persian campaign. *Sudi* (died 1693), one of our best experts in Persian literature at that time, is renowned for his commentaries on Rumi, Sa'adi and Hafiz. There were several other poets famous for their Persian ghazels or for epic poems and a few authors of learned treatises on logic and metaphysics in the 17th century, but the greatest name of humanist learning and particularly of the famous metaphysical tradition of the *sûfîs* was *Sheykh 'Abdullah*

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[1] On the subject of Bogomils in general see "The Bogomils, a study in Balkan Neo-Manichæism" by Dmitri Obolensky. Cambridge. 1948.

el-Bosnevi (1593-1643), called also "Shârihu'l Fusûs" for his commentary on *Ibnu'l 'Arabîs* "Fusûs". His work is often considered as the best ever written on that widespread philosophical school, whose pantheistic trends have deeply influenced, through Spain, also the modern European philosophy. If in this sense Ibnu'l 'Arabi was rightly called "Plato of Islam", then his Bosnian follower and commentator indebted us without any doubt with one of the best achievements that the Neo-Platonist interpretation of the Cosmos of Universal Ideas could give to the humanist culture of the Renaissance, both in its eastern and in its western aspects. In this respect it would be interesting to compare Sheykh 'Abdullah's philosophical views, and even the formal composition of some of his pages with the work of another Yugoslav Neo-Platonist of those times, *Franciscus Patritius* (Franjo Petrisic, 1529-1597), who belonged to the western Italian school of Latin authors and, at the time of Sheykh Abdullah's birth was active as professor at the Platonian Academy in Ferrara. His critique of the Aristotelian rationalism was no less radical that Abdullah's refutation of the same tradition in the scholastic philosophy of the Islamic Aristotelism, in his introduction to the "Fusûs". This was the common ground on which Patritius erected his "Nova Philosophia" up to the submit of a "Panpsychia" and "Pancosmia" where, just as in Ibnu'l 'Arabî, "everything that exists is only a reflection of the Primordial Divine Light."

Without entering in comparative problems of a prevalently internal interest for the Yugoslav Renaissance philosophy, I wish to single out from Sheykh 'Abdullah's introduction to the "Fusûs" a few passages characteristic for his style and for his approach to the *Indo-Iranian* world of ideas through a liberal, symbolic and even "esoteric" (according to his own word) interpretation of the *Qur'ân*. Already as a child he may have had in his own country the primitive experience of manifold paths to the reality of religious life, whatever this reality may have seemed to be in its picturesque historical appearance. Let the reader judge by himself how near the conclusions to which our Sheykh was driven by such a start in his spiritual development have brought him to the ideal experienced and expressed, in huge Indian proportions of space and time, by Shrî Râmakrishna. I wish to add alone that as a matter of fact the said basic experience of a coexistence of manifold religious systems has remained for a long time a characteristic feature of the Yugoslav way of thinking—of its comparativistic trend.

His essential idea of "God as the Truth" is the following: "The Truth, regarded from the side of the unconditionedness of His Essence and of the unformedness of His Ipseity and of His unparticularisedness, is, in His Essential Oneness and His Very Unity, above description and attribution and nomination and definition and predication . . . While merged in Him, the Divine Names are 'He is He'; not 'They are He'. So His Unity is one with Very Unity; it is not dependent on the opposition of multiplicity; its realisation in the soul and its impression in the mind of the thinker do not depend on the impression of its opposite . . . The universe is the aggregate of the individual objects through which are manifested the Divine Names . . . Man is the theatre of the Divine Names and the meeting-point of the Divine Attributes . . ."[2] Man is "Microcosm" or the "lesser World" is but the sum and epitome of the "Macrocosm". Just as in the above mentioned Latin treatise of Patritius, the "particularisation" as a "sequence in causation" is explained degree by degree in conformity with the traditional Zoroastrian scheme of emanation and "illustrated by an essentially luminous body and the light it throws out".[3]

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[2] From E. J. W. Gibb, "A History of Ottoman Poetry", Vol. 1, London, 1900, p.p. 60-62.—Let us remember that the pantheist formula "He is He" (huwa-huwa) was formulated first by Hallâg (9th cent.) a mystic who for some time lived and worked in Lahore, and whose thought very strongly reflects Vedântine influences. He paid with his life his famous variations of *"tat tvam asi"* in Islamic terms, particularly the one where he identifies his own and all other "selves" with Allâh.

These were the views he professed. In addition to them, popular tradition remembers him still for his life of a saint. under his name of "Gâibi"—"The Disappeared". According to the evidence of his historians he died on the occasion of a pilgrimage to the tomb of Rumî and was buried there, in Konia, where his tomb can be visited. However, there is another tomb of our Sheykh in his birth-place in Bosnia, where local population continued to honour the memory of its great "Disappeared" saint and to sing his hymns, in spite of the anathema by the official clergy. In later times, nevertheless, a custodian was appointed by religious authorities to this shrine, under the condition that this pious duty has to be performed only by persons of Christian creed.

In the Renaissance period, from the 15th to the 17th century, and even beyond that, in the period of Reformation, the western regions of Yugoslavia reached the highest peak in their cultural development. Beyond the range of Dalmatian mountains the rapid development of the Islamic poetry was simultaneous to it, had a parallel rhythm and very often showed parallel motives, too. On one side there was a deep interpenetration of cultural impulses mainly, though not exclusively, with Italy; on the other a decisive, though not exclusive, influence of the Persian revival in the Islamic culture. Western scholars usually do not consider the analogy of an "Eastern Renaissance" as a proper designation for any portion of the Islamic world. In our case, however, it seems obvious that a good deal of national resentment and of international pride has until now been prejudicial to comparative studies on equal terms of the described parallelism within the frame of the Yugoslav cultural history. A few Yugoslav orientalists who tried to approach this task, mainly on the field of poetical creation, were struck at the first glance by some original qualities both in the form and in the essence of the works by which Yugoslav poets have entered in the orbit of Ottoman literature. Thus, the "Zafernama", an epic poem in honour of Suleiman II, by *'Alauddin Sabit*, a Yugoslav poet in 17th century, has been considered as one of the most original creations of Turkish poetry, mainly for its independence from standardized Persian patterns. Yugoslav readers of that work can easily see that a good deal of such independent inspiration reflects the influence of our popular songs. More often specific values, sensible to compatriots of those poets, result spontaneously from the admiration expressed for their own home and country. Dalmatian poetry of that time (partly in Yugoslav, partly in Latin language) denotes exactly the same qualities. It would not be difficult, indeed, to prove that the number of exquisite ghazels written in honour of Mostar does not lag behind the famous stanzas celebrating natural and cultural beauties of Dubrovnik. I cannot resist quoting at least two examples. The first deals with the eternal motive of the bridge that has become the symbol of Mostar and of its intellectual aspirations. In the second the originality of our poets is stressed ostensively against "classical" patterns, referring this time not to the Persian but straightout to Indian models:

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[3] L.c.

بنای جسر گردون دست حکمتله اورلمشدر
A سپهرك خیمه‌سی جوی فنا اوزره قورلمشدر

The hand of Wisdom has built up the Cosmic Bridge,

> and the Celestial Tent has been spread above the Stream of Transition.
>
> *Hâbibi*

یاننده طوطیان هند اولور خاموش و دم بسته
B بو کون درویش سن سین بلبل کویاسی موستارك

> The Indian parrots should keep still and not sing their melodies, to-day you, Dervish, are the nightingale who is singing the beauties of Mostar.
>
> *Dervish Pasha*

Requirements for a comparative analysis of philosophical ideas and of their origins on both sides are much more complicated than in the case of poetry. It may appear from the *prima facie* evidence, hinted above, that the Neo-Platonic knot has to be taken as the most salient *tertium comparationis* for the objective merger of Indo-Iranian and Hellenistic classical traditions of the common Mediterranean cultural heritage. It ought to be remembered also that for Plotinus, a contemporary of Mani, the importance of oriental, gnosticist, influences was not a topic of vague conjecture but a disputed area of passionate delimitation. The origin of our own Manichæn heritage has to be located in the same disputed area, while the revival of specific Indo-Iranian influences in the *sûfî* movement may bring us closer to more explicitly Indian elements than the formal patterns of the Moghul poetry.

In our modern literature, the presence of such trends has been felt better by the far-fetching poetical intuition than by scientific expedients. A poet whose name ranks first in our recent literary history, *Tin Ujevic,* was also one of our authors most deeply interested in Indian philosophy. Among his essays on cultural actuality of India there is one in which Gandhi and

Tolstoi are identified with the basic trends of our ancient Bogomil religion: its vegetarian ethics and repudiation of arms and war; then, for some time before the Turkish invasion these tenets were respected in Bosnia on the level of state policy. A tendency to apply old Indian models, both Brâhmanic and Buddhist, in a rational critique of social conditions in modern Europe was still more peculiar to an older poet in Slovenia, *Anton Askerc*, a priest who (about 1900) renegated his Catholic orthodoxy mainly for such wider ethical inspirations.

As doubtful as the historical authenticity of such daring interpretations may be, let us take for granted at least one of their implicit premises: a deep study of the Manichæan complex throughout the history of the Middle Age, in its unbroken stretch between China and France, will not completely succeed without taking note of the essential Buddhist and Jain elements, and not only of those Christian, in connection with the originally Iranian tenets common to all "religions of salvation."

But even before and apart from the Neo-Manichæan complex, the presence of some purely Indian influences could be observed in our geographical area. *St. Hieronymus*, who in the 4th cent. gave a very positive standard biography of the Buddha to the world of Western Christianity, is a national saint in Yugoslavia. On the other side, the story of the Buddha's life in its Persian version, as the story of Barlaam and Joasaf, had penetrated early in our mediæval literature. The Dalmatian coast had its share in cultural events of the Mediterranean world since the Hellenistic epoch. At the time when Indian and Roman "sophists" had established regular contacts in Alexandria, there arose a feud between Neo-Pythagorean and some Stoic philosophers on one side and the Cynics on the other, concerning the ascetic virtues of the "gymnosophists" ("naked sages", often identified with *Digambara* Jains). Cynics were accused of having taken over their ascetic rules from "impure" Ethiopian sources while the others boasted their direct connection with the "pure Indian sources" not only through the legendary mediation of Zarathustra (as asserted e.g. by Ammianus Marcellinus, a Roman historian in the 4th cent. A.D.)[4], but also through the direct transmission established by Apollonius of Tyana, the founder of the Neo-Pythagorean school (1st cent. A.D.). Later on, ideological dissidences became less important than the objective degree of ascetic realization. A few *yôgins,* the fame of whose supernormal virtues has surveyed until our times, were considered as followers of the Cynic school. One of the first to be mentioned in that connection was a Peregrinus, in the 2nd cent. A.D. One of the last was Sallustius, in the 5th cent. Damascius, the last chief of the Platonian Academy (whose leaders at that time emigrated to Persia), helped him to escape persecution under Julian the Apostate and to find a friendly haven at the court of Marcellinus, duke of Dalmatia.

II

The long and rich tradition of Islamic studies in Yugoslavia did not, unfortunately, encourage a parallel, or at least accessory, development of Indological interest. The first translations from Sanskrit appeared at the end of the 19th century in Dubrovnik, our oldest center of West-European, Latin influences. They were "Sakuntalâ" and the story of king Nala from "Mahâbhârata", translated by P. Budmani (published in 1878 and later on). The next important translation was the "Bhagavad-Gîtâ" (1929) by Pavle Jevtic, the best Yugoslav Indologist until now, trained in England where his dissertation on "Karma and Reincarnation in Hindu Religion and Philosophy" was published and favourably received. Yet, the endeavours to entrust him with the organization of a regular chair of Indology failed at that time due to a very peculiar Europocentric narrow-mindedness of the governmental authorities in pre-war Yugoslavia. This situation has changed to the better only recently. In connection with its policy of active coexistence, and particularly of close collaboration with Asian and African countries, the actual Government encourages the development of oriental studies on a completely different broad basis. Yet, due to a complete lack of tradition in many disciplines, the first chair of Indology has been organized only now, in 1962, with the help of an exchange plan with India.

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[4] Ammiani Marcellini Rerum Gestarum Libri qui supersunt, XXIII, 32-34.

Let us remember, however, that in this case as in many other hostile attitudes in the past did not reflect only momentary material interests of either foreign or local rulers, but were often based on long-term political plans and pledges; but they should not be mistaken for real cultural aspirations of a people whose existential situation I tried to sketch at the beginning of this essay. We are inclined to consider in this light also the fact that the author of the first European survey of Indian philosophical ideas came from the north-western part of Yugoslavia, then under Austrian rule. This was I. F. Vezdin, who under his sacerdotal name *Franciscus Paulinus a Sancto Bartholomeo* published his "Systema Brachmanicum" (in Latin, 1792) before Colebrook's and Schlegel's essays on the same subject.

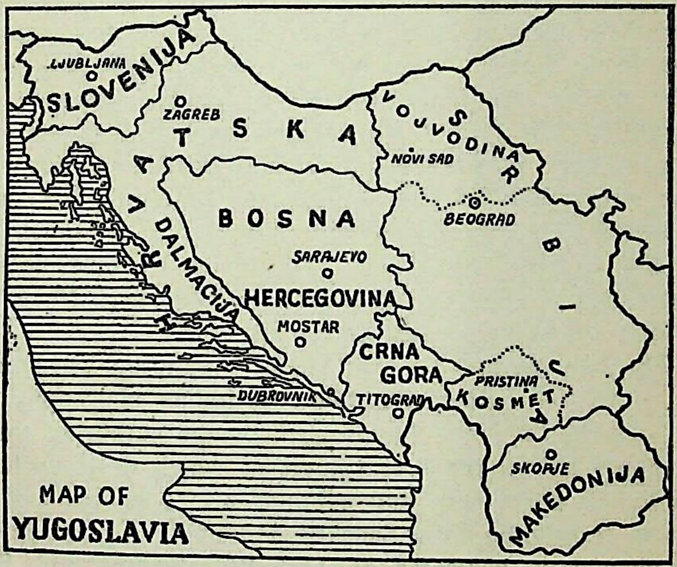
His case did not remain isolated. Still in the 20th century a few Yugoslav authors interested in Indologic studies published their books in various West-European countries, as *Jevtic* in London, *Slipcevic* (an expert in Buddhist literature) in Vienna, or M. I. *Markovic*, whose extensive comparative study "Tolstoi et Gandhi" appeared in Paris, 1928. Markovic was not the only Yugoslav author attracted in the world of his immediate actuality by this specific attempt of reapproaching the world of Slavonic civilization to Indian standards. An essay on the same subject by Tin Ujevic has been mentioned above. Tolstoi's conception of Christianity, confronted by himself with the Indian *bhaktiyôga,* did not fail to draw the attention of other authors interested in comparative studies to the ideal synthesis preached by Shrî Râmakrishna and his followers. Markovic mentions him already in the introduction to his book in this connection.

At the time when the problem of regular Indologic studies was first raised at the University of Beograd, the sponsor of Jevtic for that chair was our great expert for Greek philosophy, Prof. *Milos Djuric.* Interested, even before, in comparative problems of Indian (and also of Chinese) philosophy in his special field of classical antiquity, Djuric was just at that time (about 1929) deeply absorbed in the study of Shrî Râmakrishna's teaching and of the work of his pupils. Besides Swâmi Vivekânanda it was Swâmî Abhedânanda who impressed him most with his interpretation of the life of Jesus Christ from the viewpoint of the yôga, as it can be seen from several papers published by Djuric in our literary magazines. There he gave also a selection from Shrî Râmakrishna's teaching in translation.

Djuric's enthusiasm for Indian wisdom was incited partly by another philosopher whose center of activity, mainly in promoting practical ethics, was soon transferred abroad and left very littte trace in his own country, though his aspirations were *cosmopolitan Dimitrije Mitrinovic.* He was a deep expert in the history of religions and his practical aims were much the same as those of Shrî Râmakrishna. The university of Beograd inherited the library of this polyhistor after his death. It contains the best up-to-date selection of basic texts on Indian religious philosophy now available in Yugoslavia.

The only comparative study published in book-form in that period in Yugoslavia was "Christ, Buddha, Schopenhauer" by V. Dvornikovic (Zagreb 1925). It is a part of the author's "Studies for a Psychology of Pessimism". The basic teaching of Buddha is given in a good outline and well documented. The advantage of Dvornikovic's comparative thesis consists, on the European side, in the fact that he is not a simple follower of Schopenhauer. His thesis are based more on psychological, even on physiological analyses than on metaphysical speculation. This implies, evidently, an advantage for the appreciation of the basic Buddhist thesis in several respects. Consequently, Dvornikovic finds deeper ideas on the origin of suffering in Buddha than in Schopenhauer in some essential points of his theory. Thus, not only the Buddhist but, to some extent at least, the Indian thought in general becomes more essential for him than it was (at least explicitly) recognised by Schopenhauer. It is obvious that Dvornikovic could not depend in his information on those subjects on Deussen, whose authority is still strong in Yugoslavia. His sources are much wider and also of more recent date. To give an example, he agrees in some points explicitly with the late Mahâthera Nyânatiloka (Ceylon), whom he quotes among his sources.

This was the first book in Yugoslav philosophical literature dealing with a comparative theme of Indian philosophy. The next was the "Oriental Philosophy" by the author of the present paper (1958), the first volume of which deals exclusively with Indian philosophy, and contains also a selection of basic texts in translation from Sanskrit and Pâli. A short informative chapter is dedicated to Shrî Râmakrishna and Swâmî Vivekânanda. In applying the comparative method a particular stress is laid on such trends in the development of the contemporary European philosophy that in the author's view do, or more often *could*, converge toward well-known Indian solutions of analogous problems concerning the structure of our "stream of consciousness" (James, Bergson, Husserl), the values of our earthly condition (Kant, Scheler, Existentialism), or our most urgent need of a mental discipline based on ethical principles of some kind of *yôga,* in order to avoid the treath of a complete mental breakdown due to the intellectual overload of our memory (Bergson, Jung). In my activity of teaching oriental philosophy at the University of Zagreb, I am specifically interested in elaborating the theoretical premises of the comparative method in this field.


LJUBLJANA
SLOVENIJA
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BEOGRAD
BOSNA
SARAJEVO
DALMACIJA
HERCEGOVINA
MOSTAR
CRNA GORA
TITOGRAD
DUBROVNIK
PRISTINA
KOSMET
SKOPJE
MAKEDONIJA

MAP OF YUGOSLAVIA

Andrzej Szyszko-Bohusz

VIVEKANANDA THROUGH EYES OF POLAND

BEFORE we try to explain what makes the great Indian sage and philosopher Swâmî Vivekânanda so near to the heart of Polish people, we must first shortly describe the main features of the Polish national character.

Poles are a rather curious kind of people, with brilliant minds and many contrasting traits in their psyche which makes them easily discernible from the representatives of other nationalities of the world. Deeply concealed in the recesses of the heart of nearly every one of us there is a strong longing to act in an unprecedented great way, to perform heroic deeds, high above the level of the average human behaviour. This strong desire seems to be the dominating feature of the Polish national character and there are in our history many examples testifying to it. In the whole world there are perhaps not so many nations who could boast of having had in their past so much of heroism, so many deeds of unsurpassed greatness, so numerous examples of desperate fightings carried on without any hope to win, and with only one alternative—to die. Out of the innumerable regiments of the many armies of all the continents of the world there were the Polish ones who took in the last war many a "Samossiera gorge" though the very fact of fighting in given circumstances was universally found mad and so indeed it was; mad in the unparalleled impetus and mad in the nearly absolute contempt of death, which—in the case of fighting Poles—seemed to be rather a negation of its reality.

An average citizen of Poland is acting spontaneously, on impulse, and does not show much patience in circumstances making this demand on him. His passionate nature sets him often afire with strong, violent feelings. His is not a cautions behaviour of a self-controlled, reflecting person. Falsehood and treason are alien to him. Occasionally he displays not a small amount of practical sense and this capacity is often accompanied—quite unexpectedly—by a strong inclination to lead a contemplative kind of life, detached and self-collected, by an intuitive sensitiveness to the supersensuous phenomena, to the Reality existing far beyond the reach of human mind and the most keen philosophical speculation.

Polish people love life, they are wondering at it, often by stand amazed before its richness, unexpected heights, & depths and are spontaneous in their responses, not trying to find out why they react in such a way. Life seems to them to be an unexplored shoreless ocean, an incredible phenomenon, an entrancing adventure, ravishingly interesting. But they are not always so highly tuned. Sometimes they are apt to feel discontent and indifference, reluctance and wrath in many circumstances of their life but this seems to be caused by boredom, by the sense of void, of the emptiness of life. Unfortunately these uncommon feelings seem to play at present all over the world a constantly augmenting role. As if in defiance to the incessantly growing nervousness and swift pace of life to the stormy development and progress in civilization and technics, to radio and television attempting to alleviate and make more agreeable the course of human existence—boredom puts its heavy mark nearly on every department of our life. This formidable foe, the old spleen in contemporaneous disguise, caused by the shallowness and impoverishment of the spiritual life all over the world annihilates the joy of living, transforms the glorious, unique, luminous spiritual Reality into the panorama of the dusty streets of our cities, into the weariness of the work of small clerks in the offices. Polish people are afraid of boredom, they have it in abomination, as they know that it destroys the most vital desire of every human being—the longing for happiness.

And that is why every man and every woman who—by the mere force of their individuality—are capable of restoring to people happiness and peace of mind—these values being just the antithesis of deadening routine and tumultuosness of the present life-will unavoidably win the highest appreciation and deep affection of Polish people. Thus, it becomes quite clear why it was Swâmî Vivekânanda who became for us the embodiment of the high spiritual truths, why he appeared to us to be a giant, a supermagician in the realms of inner life, bringing happiness and joy. And it was due to happen, because in him —the seemingly alien to us and remote representative of the exotic and mysterious Indian culture—the Polish people have discovered the traits dear and known to them. They discovered love—ardent and passionate, and the force of persuasion powerful enough to cause the total transformation of a human soul. Moreover, they have found out that this great personage, telling them that every human being is potentially God, and announcing with Christ that: "The Kingdom of Heaven is within you and it is for you to win it"—is at the same time an erudite, a masterly scholar, well acquainted with his multifarious subjects, able to elucidate and prove his every statement with great precision and skillful logic argumentation.

Surely, our Polish readers—devoted followers of the Roman Catholic creed, and deeply permeated as they are by the influence of the Christian culture—could but highly appreciate and admire the wonderful understanding showed by Swâmî Vivekânanda to our religion and his great veneration of Christ, expressed by him in many utterances and especially his treatise: "Christ, the Messenger". But these ardent admirers of the truths proclaimed by the great Swâmî—independently of the religion they belong to and of the degree of their inner development in Yôga—will never consider their admiration to be a desertion of their father's beliefs. On the contrary, their understanding of the great religious truths known to them even from their childhood and deeply cherished, will expand and grow in force under the influence of the Swâmî's teaching and help to destroy their mental limitations and prejudices, to comprehend and embrace the great unity of allness. The deep longing of the Polish heart mentioned above are so well attuned to the real meaning of the Swâmî Vivekânanda's teaching that the spirit of the author seems to permeate the souls of his readers, to enter with them in a deep communion, helping them in transcending the common states of their consciousness and in reaching the contemplative ones.

There is also another bond of sympathetic understanding between Polish people and the fiery-lipped Swâmî ; it is in the field of patriotism. As nearly in everything, Poles in this matter are particularly ardent and highly spirited ; in their devotion to their country they are touching the extremes. When the Fatherland is at stake, an average citizen of Poland is willing to shed out the last drop of his blood, to sacrifice his family and his friends, to bring as a voluntary contribution all his possessions and really give up everything. And all these deeds he would perform spontaneously, in an unrestrained way, as a thing quite natural to do under given circumstances, predisposed as he seems to be to do so even from his infancy. But the patriotism of Swâmî Vivekânanda, fiery though it is (and expressed by him with force during his life and in his literary works), is nevertheless quite different in character. It is not so extreme, not based on a blind attachment. Vivekânanda does love his country and reveres it, as he knows it to be the cradle of ancient culture, the inexhaustible source of spirituality for our globe from immemorial time. He venerates India because she has shared this culture in the past with other countries, is doing it at present and will do it in future. But an average Pole is in love with the whole world because Poland is part of it. Yet the impersonal patriotism of Vivekânanda strongly tinted by his mystical disposition and so very remote from universally used empty slogans and boisterous catchwords could not but deeply impress the psyche of Poles, captitvate their hearts, evoque in them affectionate feelings.

The fascinating effect which the writings of Vivekânanda enact on the Polish mind has yet another source. Nearly every Pole believes in God and eternal life, but these lofty truths are often dimmed for him, covered as it were by the heavy mist, then remain remote and uncognisable for the limited powers of human mind, unfathomable. The whole literary production of Swâmî Vivekânanda shows the invalidity of such an approach to the problems of religion and proves that the spiritual truths are at least as real and concrete as the phenomena studied by natural sciences. "Man wants truth, wants to experience truth for himself, to grasp it, to realise it, to feel it within his heart of hearts; and then alone declare the Vedas "will all doubts vanish, all darkness be scattered, and all croakedness be made straight". "Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him, Who is beyond all darkness, and there is no other way". The science of Râja Yôga proposes to put before humanity a practical and scientifically worked out method of reaching the truth in religion" (Swâmî Vivekânanda, *Râja Yôga,* Calcutta, 1927, pp. 5-6).

Religion as seen from this point of view; only dimly felt the spiritual truths which turned out to be real facts, apt to be proved by scientific experimentation with only one difference: to have to experiment not with the material substance, but with the human soul ; the new task for the mind which in the past was chiefly trained to turn itself outwards and now is being taught to reorientate and delve into its own unfathomable depths in order to learn to know itself ; all these new ideas as found in the writings of Vivekânanda are causing in the Polish mind (and surely in the minds of all the people of the world not yet acquainted with the Oriental Philosophy) powerful changes, a real revolution. Confronted with the infallibility of spiritual facts proved by the great pupil of Râmakrishna the conviction of the decisive and ultimate value of the evidence given us by our senses and of the infallibility of rational speculation has now become invalid, appeared to be an illusion, with no scientific basis at all. Even the world around us, so much studied and so well known, so common and already nearly boring appeared before the astonished Europeans in quite a different shape. Our physical body too, stripped as it is now of all its marvels and Godlikeness by our habitual and routine way of treating it— this body with which we are certainly so well acquainted, which we have so carefully examined, so often operated, classified and divided—as it were—into its composing elements—proved unexpectedly to be something quite different, unknown and to be used as delicate instrument for the exploration of the superphysical worlds.

There is one thing more to be mentioned here of great importance. Vivekânanda showed to the western public that there is a possibility—for an average human being—by using definite and clearly stated methods—to cognize the higher states of human consciousness in which the superphysical Reality is reflecting itself as in a mirror, the Reality existing beyond the reach of ordinary human minds, transgressing the limits of all our reasoning capacities. By opening before the amazed readers these unexpected, unexplored possibilities Vivekânanda expanded for us in an unprecedented way the limits of the human mind. In the bright light of his scientifical analysis, exact and objective, the Kant's "thing by itself" moved gently from highly abstract speculative realms into the sphere of experimental inquiry. This great discovery concerning the human soul, showing its limitless greatness and unlimited possibilities—the rarest pearl of highest quality, offered the western people by the ancient oriental thought—has for us an enormous significance. It produced a revolutionary change in our outlook, a change comparable with respect to its great meaning—only with the revolution produced in astronomy by our outstanding compatriot, Mikolaj Kopernik.

As it was stated above, Polish people have a longing to act in some unprecedented, great way, to perform heroic deeds. And it goes without saying that the call of the author of the "Hymn to Samâdhi" addressed to people at large and inviting them to try to achieve the total, the full and revolutionary transformation in their inner nature so as to make it able to reach the level of a superhuman being—is such a great task, attainable by heroic souls only, by the man and women to measure up to spiritual giants. But, showing to us this highest and unique aim of Selfrealisation—Vivekânanda simultaneously announces that there are definite means of obtaining this uncommon result. He does not hide from us the many obstacles one will have to encounter on his way to Selfrealisation, but in the same time he is offering us methods to overcome them scientifically worked up and convincingly proved. He describes these methods in his books: "Bhakti Yôga," "Karma Yôga", "Jnâna Yôga" and "Râja Yôga" which give us an unsurpassed explanation of the ancient, lost for the west and now recovered psychological science concerning human soul, presenting it in its fulness, and using—when describing it—the terminology and argumentation quite different—as Sister Niveditâ says—from the ones we are accustomed to.

As Mickiewicz in his famous "Ode to young people" so Vivekânanda addresses people, young by spirit if not by age, enthusiastic, and full of inexhaustible energy. He requests them not to waste these powers and this enthusiasm, not to scatter it thoughtlessly without any benefit for anybody. He asks them also not to be satisfied by the mere joy of experiencing them. He wants the youth all over the world to properly use these powers, to learn to control them in the right way, and develop them up to the measure of limitless power.

The passionate teaching of the great Indian spiritual leader, his counsels how properly to learn to concentrate and how to transgress—with the help of meditation the limitations of our minds, how to develop the faculty of inner vision so as to be able to see the deeply hidden sanctity of every human being—are for the Polish people a powerful stimulous to action. By the sheer force of his wonderful personality the Bengal Master compels his readers and listeners to try to accomplish this inner revolution and so to be able to keep pace with him in his progress to the highest realms of Truth—to the heights of Selfrealisaion. His strong will to reach Truth, and the joy constantly radiating out of the plenitude of his bliss—are contagious: they strongly influence every one who with great insight is studying his literary achievement: a majestic flow of wisdom, love and force. The richness of the personality of the great Master, his eagerness, his ardent desire to share with all people what he himself has achieved, his vibrant vitality permeating every expression—these appearing simultaneously with his cool reasoning power and precise logical argumentation—both contrasting features being the dominating of his whole life work—have for Polish people an irresistible attracting power, free as they are—in addition—of even the slightest trace of commonness or conventionality. Our great writer, Henryk Sienkiewicz, is so popular with us because he could identify himself with the average Poles to the extent of being able to express in his literary works the important traits of Polish character: the lofty soaring to high ideals, and to accompany this truthful presentation with an enthusiastic, joyous call to action. It is just the capacity to awake and stir up the deeply concealed in the human heart inner energies and powers and to compel his listeners and readers to work for the renovation of human nature—which is the dominating characteristic of the life work of Swâmî Vivekânanda.

And that is why no amount of passing time will ever be able to destroy the strong bond of love and appreciation uniting the heart of Poland with the great Indian Philosopher and Sage.

Poles from a long time are acquainted with the shape of Vivekânanda. Before the second world-war the monthly magazine *"Lotus"* widely wrote about him. (The magazine was devoted to the culture and development of the human inner life. Its chief editor was Jan Hadyna).

In this monthly magazine there appeared periodical cycles of lectures about Râmakrishna and Vivekânanda, which deeply impressed Polish Society. Prof. Stefan Borucki (Wiktor Loga) —the friend of Rabindranath Tagore wrote about Vivekânanda, Prof. Borucki several times visited India and stayed there for long periods of time. Antonina Cieszynska, who before the war translated into Polish many books written by Swâmî, is working now at the translation of "Inspired Thoughts" by the same author. Then Prof. Helena Witwicka, who devoted much of her energy and time creating splendid commentaries in Polish to the chief works of Vivekânanda printed in *"Lotus"*. Finally, the poet Roman Rostworowski a prominent Vedantist who has tried to create one of the first Vedantic centres in Poland—and many more.

On the occasion of the birth-anniversary of the great Swâmî, there appeared in the professional and popular press many articles about the achievement of the Bengal Sage.

His life and literary production has been the subject of some lectures at the Polish-Indian Friendship Society (which is very active in our country) and in other institutions. And so in the popular-scientific magazine "Problemy" Nr. 9 (of September 1962) there appeared an article by Prof. Dr. Eugeniusz Slowakiewicz—the head of the Faculty of Indo-European Linguistics of the University of Mikolaj Kopernik in Torun and Head of the Faculty of Indian Philology at the University in Warsaw—entitled "Swâmî Vivekânanda".

The editor Jan Hadyna—present Secretary of I.P.F.S. in Cracow has actually a cycle of lectures on the life and production of the great Saint.

1923—"Karma-Yôga" translated into Polish, and published by the Library of Spiritual Knowledge—Kotonice. 1935 and 1936—The monthly magazine *"Lotus"* edited by Jan Hadyna, printed a cycle of articles entitled "The Spiritual Face of India". The principal topic of it is Vivekânanda's life philosophy. In 1937—the *"Lotus"* magazine also published passages from "Entretiens inspires" by Swâmî Vivekânanda and widely discussed his works. 1938—*"Lotus"* published a pamphlet by Jean Herbert "The Great Thinkers of Contemporary India", in which the life-sketch of Vivekânanda is inserted. This book was an announcement to the edition of all works created by Swâmî Vivekânanda whose translation has been done already. Alas! The Second World War cancelled all these undertakings; translation have been burnt in Warsaw. At present a new translation of "Râja-Yôga", "Inspired Thoughts", and "My Master" has been completed in Poland. *"Lotus"* has been in constant touch with the editor's office "Prabuddha Bharata" in Mâyâvatî—especially with Swâmî Tejasânanda. I believe the number of bibliographical notes of great Swâmî in Poland will soon increase.

Ronald Morton Smith

THE INTERPRETATION OF BRIHADARANYAKA UPANISHAD 5/2 & 5/4

THE achievement of Vivekananda is that he made Hinduism intellectually respectable in an intelectually hostile world whose values were Puritan and anti-sacerdotal. To do this he was obliged to undertake some reinterpretation, not necessarily defensible as history, of the conservative tradition in which he believed, and for which he strove. It is the purpose of this note to show that such a process had already been undertaken in the history of Hindu orthodoxy, possibly as early as c. 600 B.C., but certainly before 400.

In BrU. 5/2, a passage known to modern English readers by T. S. Elliot's reference in the Waste Land, under the syllable *da* three virtues are extolled, self-control, giving and compassion. But there are good reasons for doubting whether this was the original sense of the passage, which cannot be later then 600 B.C., and is even unlikely to be after 730.

Compassion, *daya,* must be connected with *ahimsâ,* whose earliest mention is only in the Chandogya Upanishad, and which is not intelligible except in the context of a belief in *Samsâra,* the general acceptance of which seems to date from the 6th-5th centuries B.C. Nor is liberality a virtue for everyone in traditional India, especially not for *brahmans,* who should not have much to give, and are more fit as receptacles of gifts. We therefore look for a more original translation.

The first *da* is explained as *dâmyata,* an order to the Gods. Be self-controlled. This is grammatically objectionable, as the ending is active, not *âtmanepada* or passive, and for the passive the stem should be weak, *dam* not *dâm,* cf. *Bhram, kram.* We therefore think an active meaning, Conquer is better ; the duty of the gods everywhere is to conquer the forces of evil, e.g. as the rain-god has always got to conquer drought.

However, they cannot do this unless men do the second *da,* give ; men must give the sacrifices that renew the strength of the gods to enable them to conquer. Involved in that giving, and equal in merit if the *brahman* should "know" the rite, and therefore not have to perform, is giving (fees and wealth) to *brahmans.*

The third *da* is dayadhvam, and is the duty of *asuras.* To connect mercy with *asuras* makes nonsense in Hindu mythology. But the word is connected with Greek dêios enemy, dâizo cleave, kill, and is found in RV 6/6.5 & 10/80.2 in the sense of destroy, consume, both times with *âtmanepada* ending. What have the *asuras* to consume? The answer is that for the cycle of existence, death is as necessary as life, and therefore someone must destroy and kill.

We therefore suggest that the gods are told to wage their continual war against the forces of evil victoriously, so that life may be preserved: men must help the gods by liberality to them and their intermediaries, the *brahmans,* while the *asuras* must continue their equally necessary work of consumption and drestruction, so that the world cycle of rta will thus keep its proper course and proportion. This attitude, however, is not up-to-date in the rather anti-ritualistic circle of the Brihadaranyaka Upanishad, and we therefore have the traditional interpretation explicitly added in the final sentence of 5/2.3, an addition perhaps made easier by the obsolescence of the use of day-destroy, consume, in later Vedic Sanskrit. But we suggest that the sound of thunder, *da-da-da,* is far more suggestive of a message such as we have suggested, Conquer—Consume, than of advice to quietism, as it has been reinterpreted. The final sentence of BrU.5/2.3 must be added before the division of the Kânva and Mâdhyandina schools of White Yajurveda, about 400 B.C.

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We offer an attempted translation of BrU.5/4 also, which is not satisfactorily rendered by Radhakrishnan or Hume. Hume's "This verily is that; this indeed was that, the true." translates with one order for the first phrase, and the opposite for the second. Radhakrishnan agrees with Hume, except that from what he prints, he should translate "That is that". We suggest: *tad vâ-etad, etad eva tạd âsa*—"This indeed was that, that was just this, just the existent (formed existence)", *satyam eva.* We do not now suffer from a change of tense or order.

In the next sentence we would certainly prefer Radhakrishnan's *etan* (neuter) to Bibliotheka Indica's masculine etam; but Sankara's commentary makes it clear that he read *etam,* though that leaves him not really explaining the neuter *mahad. etam* cannot refer to *brahma* (possible by sandhi), as that is guaranteed by the final phrase as neuter, *brahma*: we suggest therefore it must refer to *loka,* to be understood from *lokân* at the end of the sentence.

Sa yo ha-etam mahad yaksham prathamajam veda "satyam Brahmaiti jayati imâml lokân"; "He who knows the great first born (supernatural) being as this (world), under the heading *Brahma* is the existent, wins these present worlds; indeed surely yon (world) ought to be won by him who knows. . . ."

Jita in nu âsav asad ya evam etam mahad yaksham prathamajam veda satyam brahmaiti ; satyam hy eva brahma.

Sankara, followed by Radhakrishnan tells us to understand the word enemy here, but there is no sign of it in the text. Hume tries a question, but this does not really translate the subjunctive, *asad.* By the run of the Sanskrit as it stands, *ya* must go with *asau,* yet this makes a very violent transition to the remoteness of the pronoun *asau.* The natural contrast of *asau* is to *imâml lokan* just previous; and this also allows a contrast with the *etam* in the renewed phrase following. The meaning should then be "He conquers these present worlds, indeed he is likely to conquer yonder (the next) world, who knows *brahma* as this one. We suggest therefore that a correlative of *ya* has dropped out; *asâv asya -asad* would be an easy supplement, but one would expect the pronoun *sa,* like *jita* it tena nv becoming *jita* it *ta* in nv . . . *Jita* might stand for *jite,* to him conquering, but *jit* should only occur in compounds,—jit; and as a locative, in the conquest of. It would still need a correlative to *ya.* If however our suggestion is acceptable, we get a straight-forward translation that makes continuous sense.

"This indeed was that, that was just this, the existent. He who knows the great firstborn superhuman being as this (world), under the heading '*Brahma* is the existent', wins these present worlds: surely indeed yonder (world), ought to be won by him who knows the great firstborn superhuman being as this (world), under the heading '*Brahma* is the existent's for brahma is just the existent".

We have here a plain pantheism, with a resemblance to that of Xenophanes of Greece, though certainly earlier *satyam* in early *Brâhmana* and the famous *sad/asat* hymn means the definite as against the unformed existence of chaos; *prathamaja* is the first thing to take form, and so have an essence in our sense. By this translation we preserve the normal neuter gender of *yaksa* in RV & Brahmana Sanskrit, and its normal meaning, without having to follow Sankara in a (possibly philologically correct) derivation, which gives a meaning not apparently attested elsewhere.

Gde Pudja

THE CULTURAL HERITAGE OF INDONESIA

ONE may find himself fascinated to learn the cultural varieties and their striking similarities to that of Indian found in Indonesia. Indeed, it is however, one may not expect to have a full picture of Indonesian Culture without making efforts to gather materials found here in the archipelago which are actually still very scanty. Efforts should be laboured to unearth the remains of the ever flourished Hindu Indonesian Culture in the past decay. To-day when our modern culture have been moulded out of our cultural heritages, the stage of the return to national identity, one may not find himself to be easy at studying the complete picture of their culture without complete knowledge of her history either socially, culturally, psychologically or politically prior or during or post-Hindu period. The cultural intercourse between India and Indonesian archipelago in the past and the debacle of Hindu culture by the rising power of Islam for centuries this should not be left into account. The ignorants knowing not what is to be valued and the impact of Western cultural influences must be noted equally. The reading in the preamble of the 45 constitution of the proclamation Republic of Indonesia, the Garuda monogram and the motto carried, "red Bhineka Tunggal Ika" (unity in diversity) or rather we could identify with the term bhedâbheda of Vedânta philosophy, as a whole could be no other than to intimate a new problem of political ideology and philosophy of Indonesian state's constituent that one may perhaps easily recall the concept of state in Ancient India. On the other hand, by seeing at a glance the Hindu monuments and remains found in many parts of the archipelago, i.e., Bali, Java, Sumatra (Svarnadvipa), of Borneo or Kalimantan (Varunadvipa), Sulawesi or Celebes, etc., etc., one may perhaps outrightly re-call the existence of cultural influences from India, knowing the fact that present Indonesia are mostly Moslem. But however, it is a warrant for every blunder statement to believe that there has been Indianisation process actively done in the past.[1] It is certainly curious for our modern readers to read if in Indonesia still could be felt the practices of certain Hindu traditions inspite of a long gap of period between the Age of Efflorence of Hindu Culture and the Age of Independent Republic of Indonesia. This certainly the point of our present subject of discussion without leaving other inter-dependent subject left untouched.

Leaving aside to the cultural debacle worthy to be noted first by our Indologists before proceeding with a new discovery should be mentioned here is the term 'Greater India' used to study the countries underinfluenced by Hindu culture, in various Indian universities. I shall make my brief survey as to how this term could be shown inappropriately have been used and shall make my certain suggestion to our Indologist readers. Indeed, it is certainly out of place if I should inappropriately use this forum to bring about this term to the notice to every eminent scholar of Indology both in India and Europe, because I believe it is not a sweet subject that everybody has to care. However, I brought this in view that there will be Orientalist gathering here in India in 1964 to come. Another reason, this term has given me very much attention and perhaps the same have been felt by other Asian scholars accepting different ideology and politics. The fact of Greater India is not convincing term acceptable to narrate the ancient period because the word India perhaps popularly used just only recently. When an intense contact has developed between Europe and Asia. Throughout Sanskrit culture period we hardly come across with the word India but instead we will generally meet word like Dakshinâpatha, Bhâratavarsha, etc. etc., the like as a popular used during the period under review. However, the word India as to denote geographical application to the origin of Hinduism cradle of Indonesia will be certainly could not be overlooked temporarily without knowledge of her course of her later history, particularly during the rule of British Empire.

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[1] Dr. Bernett Kempers: Cultural Relations between India & Java, 1937. University of Calcutta.

It is a common place to the way how historians generally champion of their ideology and applied their national interest to exaggerate their national identity subjectively and perhaps this is the reason we have to admit how their judgment became a partial true ignoring the cry for justice. In this place if it will be a real justice for me to suggest the change of "Greater India" into "Greater Hindu Culture" instead and I shall take this privilege or otherwise. The acceptance of the term proposed intellectually which is more agreeable and more appropriate name to Asian scholars belonging to different countries and different political ideologies is of prime importance and efforts should be made to convince for the clarity of future Indology. My humble prayer to the name proposed is not without any valid reason and love to criticise the way how Indologists conducting their researches but it would be certainly acceptable to the moral code and political social consciences adaptable to Asian countries. My survey of Hindu Indonesian culture hereunder should be therefore treated as a colaboration to the significant of the proposed name and that would be of no fail.

Our present subject of discussion will be certainly focussed at the course of the development of Indonesian culture, our cultural heritage and is actually our national pride. Labours have been made by our young Indologists here in Indonesia to unearth the hidden treasures that linked our cultural relation in the past and necessary for our modern history. Men are not always subject of history, but it is now, men make history. We are not pessimist of our future but without labours no prophecy could be ascertain.

We have ample of materials to conduct our national researches which are remain unearthed. We have certainly living traditions in abundance could be subject and object of materials colaborateable to our present study. Living tradition or called as 'adats' (customary practices) here in Indonesia are in diversity to different regions, but these are mirrors to our national identity. This is certainly true and has justified our national ideology of Unity in Diversity (Bhineka Tunggal Ika) being introduced first by Ancient Indonesian writer prapânca and latter accepted as mottos of our proclamation Republic of Indonesia. Contacts, admirations, love and imitations are certainly bases of cultural sperms enriched Indonesian archipelago. Political ideology, psychology of nationalism, literatures and many other cultural varieties developed out of contacts made by our predecessors as our cultural bearers. Particular development of Hindu Culture in eastern hemisphere will enrich our cultural sentiment and religion, as felt by every visitor visited Bali and in many other sites in Java, etc. will bring us to ever closer brotherhood and spiritual identity of our lost chains.

The publication of an essay on the Existence of Hindu religion in the Island of Bali[1] by John Crawford in 1820, a record recorded during his brief stay on the island, has paved a new venue for further study of existing Hindu Culture in Eastern hemisphere, and it was only years later then methodical study carried on when R. Friederich, Assistant Librarian to the Dutch Society of Arts and Sciences was sent on a mission to Bali in 1846. Thank for his works, as a preliminary account, is most valuable to help for our further task to carve out our own way. The pioneer work initiated by Crawford and came to an end with Friederich the field has then opened for detailed researches. The materials being written mostly in Dutch language, and are certainly remain closed for the English speaking nations. No wonder therefore, if long before Professor Alfred Foucher delivered a series of lectures before the University of Calcutta in 1922 on the influence of Indian Arts in Java and Cambodia, cultural relations existed between India and Indonesia is not known much. There are certainly certain inscriptions found in India describing indirectly trades and cultural contacts even to the far-reaching countries. But this knowledge perhaps only limited and only known to Indologists just only recently, and become more and more felt the importance of this study and at present became subject for research throughout Indian University. The Professor had induced his audiences to pay more attention to the spread of Indian cultures outside the sphere of India proper.

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[1] Asiatic Researches, Vol. XIII, Calcutta, 1820.

Our proper dealing to the present review are confining to the existing facts, religion and architectural monuments or sculptures being both are inter-dependant in themselves, first being the essence and later are their seath. The study of this subject, at least one may feel that there have been a cultural stream over the archipelago. A pure blending of cultural stream and dynamic bearers of older culture made new cultural form and forced us to conclude to name it as a new culture, Indonesian Culture. This kind of development, mingling of certain elements which are unconfined by time and space—many centuries ago—has been termed equally as Greater Indian Stream of culture by Dr. Bernett Kempers.[2]

During the early Metal Age foreign ships already sailed through Indonesian strait as was proved by the diffusion of finds belonging to certain region outside Indonesia proper. The intense of navigation and consequently developed not only benefitted to sea trade alone but religion as well. The coastal chieftains were not the last to participate in the international trade but even to the far reaching remotest place. It is therefore, even to the far reaching place religion influenced the religion and traditions of local aborigins. This intense contacts must have brought about changes from the old Indonesian religion, animism and dynamism (being both generally considered to be the oldest religion found in the world) to Buddhism and Hinduism later known in Indonesia as "Siva Buddha" religion, knowing the fact that Buddhism must have been the first zealous religious missionaries as proved by Asoka's edicts narrating their activities. This view can be accepted as fundamental reason to the development of Hindu Indonesian Culture but shall not agree to the opinion that Hinduism spread directly through missionaries or religious instruction. There hardly any reason to agree to the opion that there was an Indianisation process rather than Hinduisation. The process of the development of Hinduisation is not convincing us in the sense of instructions and missionaries conducted actively. If we may suppose differently we would prefer to call it as an imitation process because we know that Hinduism is not a missionary religion as Buddhism. If there have been any Hinduisation here must be found a complete set of the sacred books for Hinduism. And moreover literatures found here show us a new kind of recention and generally written in Sanskritised old Indonesian languages. The developments show us as a kind of bodily development if we have to compare it to human body; maintaining its essence, enlarging their span to their proportion and is not ended in itself, and but developed according to conscient of mankind, as we shall see later in the form of architectural finds, literatures and local traditions or adats. One thing that perhaps debared us to conclude the Hinduisation as a mere imitation process is the existence of Pallava script generally used in inscriptions because this will lead us to believe that there must have been some institutions who carried actively social life and taught the people to read and write and along with would certainly could be inferred the existence of certain religious instructions and literatures. This however, can be explained by the existence of Buddhist missionaries or alternatively Indian priests were worked for the purposes.

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[2] Cultural Relations between India and Java, by A. J. Bernett Kempers, 1937, University of Calcutta.

The question of Indian cultures as indicated by Foucher now called Hindu Indonesian culture is in fact Hindu culture in general, i.e., religion, architectural remains and idols, social traditions now known as adats or customary practices, literatures, etc. etc. still many other things to be named. The process of Hinduisation or as Indianisation has been subject for review by Indologists. Mrs. S. Suleiman tried to clarify the gloom of the used word briefly in her review on certain influence of Hindu Culture to the development of Hindu Indonesian culture. In her argument she asserted that the first Hindu kingdom found in Varunadwipa ruled by King Mulavarman, the son of Asvavarman, the founder of the dynasty, belong to Indonesian origin bore Hindu names, for the fact his grandfather's name after Indonesian, Kundungan or Kunduga. His grandfather was obviously tribal chief succeeded by his son and was consecrated according to Hindu tradition by Hindu priest, proved by inscription written in Southern Brahmi or Pallava script of the fifth century. We are further told that Mulavarman erected his yupa (sacrificial post) at the occasion of big sacrifices while presenting buffaloes, sesam seeds, gold, etc. to the officiating priest. Another inscription found in West Java, written in Pallava script of the fifth century told us the existence of ruling dynasty. The King's name being mentioned as Purnavarman, inscribed on the slab of stone where we could observe another device of a footprint known to have belong to the king. It is really fantastic conception of his overlordship and its controversy shall be explained later. One early inscription on a rockwall mentions a certain river flowing like the Ganga, have been unearthed in Central Java. The inscription being written in Pallava script and was perhaps belong to the eighth century A.D. mentioned the name of king Sanjaya known to have erected lingam (732 A.D.). There was again another kingdom in East Java belonging to the eighth century, known to have issued an edict when he erected Agastya statue in a temple, but the name of his dynasty is still not known yet. It is curious to note that the word, "Varman", was popularly used for naming their dynasty though as we have observed, their family's name was not Hinduise name but was adopted after the formal consecration. The name of Sanjaya adopted by the king in Central Java was equally new name for their dynasty for their honorific name being called as "Sang Ratu" (i.e. Sang Ratu Rakai Mataram) which is purely Indonesian. It was only later period we further found that their successors addressed as "Shri Maharaja" (Shri Maharaja Rakai Panangkaran). What we then could draw in our first sight of our elementary knowledge to the process of Hinduisation is therefore was a persistent imitation to the Hindu culture. It should be borne in mind that there haven't been any political subjugation made by Indian empire in Indonesia. It is therefore certainly wrong to suppose any Indianisation process has been taken place in the archipelago.

In religion, the Hindu Indonesia shows a persistent blending of Saivaism of Hinduism and Tantrism of Buddhism later known as 'Siva-Buddha religion'. The inactive development of Hinduism and the active missionaries of Buddhism must be thought first to be the reason of the persistent blending. Hinduism has been therefore, took long time to be able dominating the religion of the local people and it was only latter we could ascertain that the progress made by Hinduism was due to the introduction of the practices of Tantrism. It is therefore, our first attempt to clarify the point by bringing out the practices of Tantrism and magicism to the popular religion of Indonesian. Buddhist Tantrism was popular in Tibet and North Eastern part of India in the fifth century while Tantrism in Hinduism was a later development of Saivait creed. It is no wonder if the two religious sects interdependantly accepted. Of these two the latter is considered to be younger in age and therefore Buddhism never able to dominate even to the position at the same level and popularity in Indonesia. To illustrate this point we may refer the two classes of Hindu priest now found in Bali, i.e. the Pedanda (Pundit or priest) Siva and the Pedanda Buddha. It is certainly curious to know when we find no antagonism between the two. Local Sivaism and Buddhism form two branches of Tantra. Whatever might be the chief background to the development of Hindu religion here in the archipelago, Bali affords a fine illustration of the large part that was played by Tantrism in the spread of Hindu religions united in a common doctrine. We may have our discrepancy of opinion on Tantric practices in India and Indonesia but stand on a fact, above all that to be noted Tantrism in Indonesia was the first religion accepted by local people.

To illustrate the persistent development of Sivaism throughout the age even from the earliest age of practices to present age chain of Saivait philosophy is discernable. The devised symbol of footprint belonging to king Purnavarman of Tarumanagara of Western Java if not of his overlordship we still could associate the symbol to the practice of worshiping footprint belonging to Lord Siva found in Himalayas region. We also knew that Lord Siva often known as Prajâpati, Lord of Lords and beings. It was only of latter period when we further introduced with fact of respecting a lord by his shoes as to indicate submission or overlordship. This last one, being remain considered as a popular word and generally known as "Paduka" even today in Indonesia Paduka is certainly a Sanskritise word which in modern Indonesian language means 'shoes', and is certainly true and could be associated to the episode narrated in Râmâyana. Shoes as a symbol of overlordship and was begged by Bharata from Sri Râma when the later left Ayodhya was a symbol of his overlordship even in case of his absent in Ayodyapura. Our inference to the significant of footprint devised found in West Java is therefore, if we have to confine ourselves to the religious influence we should rather to admit the persistent development of Sivaism in those early year, the same religious befief will be presented in Râmâyana, and on the other hand we will be forced to acknowledge it as to indicate overlordship. As we are now confining ourselves to the development of Hindu Indonesian religion we would persistently insist to associate it with the fact on the existence of Sivaism. Almost every early Hindu kingdom here in archipelago showed the tendency of the existence of this belief. The erection of *yupa,* description of Ganga, erection of temple wherein enshrined Lord Agastya statue, etc. in all if not part indicated this belief. In literatures, we have certain record narrating the practices of black magic which can be taken for granted as a movement of Tantrism. The story itself is most interesting and to-day has been played as natural or open space drama staged on the vicinity of cemetry, known as Calonarang in Bali. The philosophy of Sivaism in Indonesia still shrouded in mystery and need our labour to toil it. Thanks to our most energetic scholar like Dr. Raghuvira who has devoted his precious time in labour to investigate the manuscript of Kavi language which will be certainly can be taken into account and helped to pave the Indological study here in Indonesia. The rest of our literatural heritage are copious though we should not left it untouched. As for Buddhism however, in general we havn't any complete record though in History of Ancient Indonesia Buddhism had carved their own ways and took an active part in all fields and spread Buddhism. This is true in the sense that Buddhism was a missionary religion. The existence of Buddhist missionaries in Indonesia only have been made known to us by Chinese writers because otherwise, the same tragedy shall be certainly met as we felt to Hinduism.

As for arts and architectural finds are concerned, the subjects being new to our archæological study in the Universities here Indonesia shall give us quite little light to this review. What I personally observed, sculptural arts now kept in Museum in Djacarta gave me impression that Hindu Indonesian art show more refinement and actual in their finished touch as I compare to those kept at various Museum Galleries in India. Our present knowledge of Hindu element in our sculptural finds as known to us should not be considered as new discovery because even to the 1746, Governor General Van Imhoff, was known to have visited Central Java and had seen metal image of Durga worship in Indonesia is purely Tantric practice. Our knowledge of Hindu influence becoming more and more clear when many Western scholars had dedicated their precious time and took pain to unearth the golden treasures of Hindu Indonesian Arts and architecture. Though we have prejudices to accept their works but our indebtedness to them being considered as our pioneers, and had opened new ways to Indological study in Indonesia. It is our worldly opinion to accept their works as critics and shall develop our Indological study here in Indonesia from those critics as has been done in India.

Our modern country has been built out of our ancestral heritages and shall be kept devotedly to the spiritual inheritance enliving our national revolution. Hinduism is never complete here in Indonesia but shall be made complete. The whole Hindu literatures now divided into six divisions here in Indonesia, namely, Veda (currently under the name in Bali including Veda proper, Mantras, Ritualism or Kalpasastras all written on palm leaves in Balinese script), Agama (including Dharmasastras, Sasanas, Niti literatures, etc., also written on palm leaves in Balinese script), Variga (that is including Variga proper, Jyotisha, Upadesa or Tutur, etc.), Itihasa (including Parvas in prose, Kavyas or in vernacular metres, Kidung and Gaguritan), Babad or historical works including Pamancangah, Vamsavali, etc. and Tantri (tales partly from Sanskrit works and partly from vernacular material. With these large amount of materials and the material still hidden shall amplify our national heritages that we have to boast for. With the spirit of tolerance and ever active the assurance of humanism for universal beings, Indonesian leaders, had in their mind influenced by spiritual leaders like Swami Vivekananda, Sankara, Gandhi, Tilak and many other still to be named. It is certainly our basic ideology of our proclamation Republic based on this fact and now being encaved within the ideology of Panchashila and Bhineka Tunggal Ika referred in the constitution of the Republic of Indonesia. We accepted this philosophically in the sense that human beings, are treated unequally, being one and the one has to challenge the diversity created outwardly by men. This is the practical aspect of long cherished philosophy of life in India now being campaigned by Indonesia and to the world Indonesia and India will stand together against exploitations of men by men, particularly when the world now on a brink of nuclear warfare, the war that against humanism, the world stand together aghast in antagonist for protagonist.

Arthur C. Clarke

SCIENCE AND SPIRITUALITY

A FEW days ago I heard Shri Jawaharlal Nehru quote a striking remark of Vinoba Bhave: "Politics and religion are obsolete; the time has come for science and spirituality." Not the least reason why the phrase is striking is that, to many people, science and spirituality are not merely incompatible; they are antagonistic.

It is a great tragedy that such an impression has ever arisen, for nothing could be further from the truth. 'Truth'—that, of course, is the key word; for what does science mean except Truth? And of all human activities, the quest for truth is the most noble, the most disinterested—the most spiritual.

It is also the one most liable to inculcate humility. Said T. H. Huxley a century ago: "Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

Science has now led us, in our generation, to the ultimate abyss—that of space. Questions to which philosophers and mystics have given conflicting answers for millenia will soon be answered, as our rocket-borne instruments range ever further from Earth.

Of all these questions, the place of intelligence in this gigantic Universe of a hundred thousand million suns is the most important, the one that most teases the mind. During the last decade, the idea that life was a very rare and peculiar phenomenon, perhaps existing only upon our planet, has been completely demolished. All the evidence today suggests that it is commonplace; within ten years, we may know.

But even if we encounter life on the other planets of this sun, it seems most unlikely that we shall meet intelligence. The odds are fantastically against it; since the Solar System is at least five thousand million years old, it is altogether unreasonable to expect that other rational beings will be sharing it with us at this very moment.

To find our peers, or more likely our superiors, we must look to the stars. There are still some conservative scientists (it is astonishing how often people fail to learn from the past!) who would deny that we can ever hope to span the interestellar gulfs which light itself takes years to cross.

This is nonsense. In the foreseeable future (it may take a century, but what is that?) we shall be able to build robot explorers that can head to the stars, as our present ones are heading to Mars and Venus. They will take years upon their journeys, but sooner or later one will bring back news that we are not alone.

That news may also reach us, more swiftly and in richer detail, in the form of radio or other messages. On our own planet, radio techniques have been in existence for the span of a single lifetime—yet within that short interval we have developed transmitters and receivers which can bridge the interplanetary gulfs. Even now, if it was felt worthwhile, we could build a transmitter that could send signals to the nearest stars.

Interstellar communication should, therefore, be child's play to a really advanced technological culture. For ages, in all probability, messages of greeting have descended upon the deaf and heedless Earth. In a few years—or a few centuries—we may learn to read them.

It is only within the last five years that we have discovered a better means than radio of speaking across space, in the form of that revolutionary device, the Laser, which produces practically parallel beams of light, thousands of times more intense than the Sun. Even more startling developments must, surely, still lie ahead for our infant race to discover.

By one means or other, five or five hundred years from now, we may therefore, hope to establish contact with other beings. The probability is that they will be much higher in the scale of creation than we are—and this means not only scientifically but spiritually. (As our own species is in the process of proving, one cannot have superior science and inferior morals. The combination is unstable and self-destroying).

In the past, almost all intellectual progress has arisen from contact between different races and cultures. No nation is sufficient unto itself ; there are plenty of examples to show that isolation means, eventually, stagnation. Within a fleeting moment of historic time, there will be but a single culture on Earth, with all men linked together by global communication networks so efficient that space on this planet is effectively annihilated. We shall be in need, then, of fresh philosophies and insights ; we may receive them from minds which have been brooding upon the problems of the universe since the great reptiles roamed in our world.

It is a strange thought that purely scientific technologies will eventually put us into direct contact with beings with most of the attributes our religions have given to the Gods. The contact will be overwhelming ; it may be devastating, inducing a kind of inferiority complex that may lead to loss of the will to live—as has happened many times on this planet in the past. Perhaps our eventual fate may resemble that of intelligent gorillas, doomed to look out with dimly comprehending eyes from the bars of our planetary zoo, at a universe largely beyond our understanding.

This is a risk which we have to face ; to turn back at this stage would be impossible, and a negation of all the attributes that have made us human. The comforts of ignorance are ephemeral; we shall insist on learning the truth—however unflattering it may be—about our place in the hierarchy of cosmic intelligence, in the spectrum of the spirit.

All of which leads to a most ironic conclusion. At this moment, the drive into space is being conducted by the two most powerful nations on Earth, for reasons which are largely materialistic—prestige, defence, the development of new industries. But in the long run (and perhaps the short run) these things will be utterly unimportant; for the illusions of our day cannot survive the fierce, hard light that beats down from the stars.

Though men and nations may set out on the road to space with thoughts of glory or of power, it matters not whether they achieve these ends. For on that quest, whatever else they lose or gain, they will surely find their souls.

Martin Wickramasinghe

BUDDHISM : AN UNORTHODOX INTERPRETATION

BUDDHA was not a philosopher ; nor was he a founder of a religion with dogmas and rituals. Worship of Buddha is not a ritual as understood in relation to theistic religions. Ancient Indians worshipped their teachers and elders. It was a form of salutation and veneration. Buddhist rituals though developed gradually, have a genuine æsthetic basis which awakens the idea of the holy in the mind of the worshipper. The Buddhist way of experiencing Dhamma (religion) is a creative æsthetic process.

It is true that Buddha was the greatest and most original intellectual mystic India has produced. Two of India's great thinkers and philosophers, in my opinion, were Nagarjuna and Sankara. The former was a Buddhist and the latter a Vedantist who upheld Hindu tradition. But both these thinkers were greatly indebted to Buddha. Nagarjuna's philosophy is a logical and daring interpretation of the *anatta* doctrine of Buddha. Sankara based his system on the Upanishads, but he was influenced by the philosophy of Buddhism as developed by Nagarjuna. Some Hindu critics of Sankara called him a 'Buddhist in disguise.'

I said that Buddha was not a philosopher but the greatest intellectual mystic. This is not a contradictory statement. Buddha was a spiritual leader, who founded a view of life based on religious perception and noumenal truth. His whole attitude to noumenal truth definitely precludes not only theology but philosophy, science and logical theories, not excluding the theory of *karma* and the theories of *Abhidhamma*, the Buddhist metaphysics developed in monasteries. Buddha rejected Vedic revelation and the concepts of God and the individual soul. But he found a new intuitive method on the foundation of non-theistical ethics to realise the noumenal truth, which he called *Nirvana*. It is not a term invented by him. But he used it in an original sense to denote the noumenal truth which he realised by his own intuitional method.

Buddha accepted two methods of achieving knowledge: the intuitive and the rational. Upanishadic thinkers treated the phenomenal world as unreal. "The objects which lie around us on every side in infinite space, and to which by virtue of our corporeal nature we ourselves belong, are according to Kant, not things in 'themselves', but only apparitions. According to Plato, they are not true realities, but merely shadows of them. And according to the doctrine of the Upanishads, they are not the *Atman*, the real 'self' of the things, but mere *maya*—that is to say, a sheer deceit, illusion," says Professor Paul Deussen in *The Religion and Philosophy of Upanishads*.

Many Indian scholars do not accept Professor Deussen's interpretation of *mayavada:* Kokilesvara Sastri Vidyaratna of Calcutta University devotes a whole chapter of about sixty pages to discuss this problem in his *An Introduction to Advaita Philosophy*. But the antinomy of relation between the Atman and the phenomenal world remains unsolved.

The Buddha rejected the idea of an unchanging Atman or any unchanging substance and accepted the reality of the phenomenal world. But he upheld the intuitive method by which man can realise the noumenal truth, which he said, is beyond reason. He adapted the a *posteriori* method of reasoning to prove the noumenal truth: World is a flux. Life is evanescent. There is suffering and happiness. Buddha in many of his Suttas said that there is happiness in life. The word '*dukkha*' is an untranslatable technical term which implies that birth, sickness, old age and death are inseparable from life and also from all material things. But it does not exclude the happiness of temporal life. Without a knowledge of the *anatta* doctrine and its implications regarding the nature of the phenomenal world and the concept of Nirvana, the meaning of the word *dukkha* cannot be properly understood.

Pain and pleasure, sorrow and happiness of life are empirical facts. Karma theory was not an invention of the Buddha. It was current in his time and he adapted it as a theory of moral retribution. Like his other doctrines, karma theory too was a means to an end. He definitely advised his disciples in *Alagaddupama Sutta* in *Majjhima Nikaya* to discard not only karma theory but his own doctrines, after attaining *Prajñâ* (intuition) by following his own method. Prajñâ he equated with Nirvâna. Both terms are synonymous. He criticised those monks who tenaciously clung to conceptual constructions including his own doctrines and compared them to the people who carry the raft on their heads. The raft is for crossing the river. The man who crosses the river leaves the raft on the bank or sends it floating down the river. All theories and logical beliefs not excluding his own doctrines, Buddha compared to a raft. Professor T. R. V. Murti in his excellent study of Nâgârjuna in *The Central Philosophy of Buddhism* explains in modern terms the implications of Prajñâ ; "Origination, decay etc. are imagined by the uninformed ; they are speculations indulged in by the ignorant. The real is utterly devoid of these and other conceptual constructions ; it is transcendent to thought and can be realized only in non-dual knowledge—Prajñâ or intuition—which is Nirvâna itself."

Prajñâ or Nirvâna is not a state to be attained only after death. It is a state to be realised in this life. To realise Nirvâna a man must get rid of his ego-consciousness. To get rid of ego-consciousness he must purge his mind of all knowledge including the doctrine taught by the Buddha himself. *Prajñâ* is the mood or the state called Nirvâna. When he is released from this state of intuition he has to live in the phenomenal world. His waking mind and the consciousness again become active. But his realisation of *Prajñâ* or the noumenal truth is a spiritual rebirth which enables him to control his desires, passions and the self. He can live in a luxurious palace, or in a hut and sleep on the ground with equal equanimity. Buddha lived in the apartments of palaces offered him by kings and in the huts made by peasants. He ate sumptous food offered by kings and the coarse food offered by the poorest peasants with the same reaction if not enjoyment.

There is nothing metaphysical or other worldly in this method of spiritual regeneration. The personified noumenal truth accepted a *priori* by the theist is realised as a neutral reality by Buddhist contemplator by developing his intuition. The Buddhist method of contemplation is capable of making every man a bit of Buddha or Christ in this life. A scientist, who, in his intensive absorption in his experiments forgets his self, approaches the Buddhist contemplator by an indirect method. The discipline of the scientist thus gained is different in quality to the spiritual rebirth of the Buddhist who seeks to realise the noumenal truth by following the path discovered by the Buddha.

A rationalist might ask: "Is it possible to purge the human mind of its inherited animal instincts and desires by contemplation without destroying the mind itself?" This objection cannot be logically refuted. But the evidence supplied by the lives of the disciples of the Buddha and other religious leaders of the world goes to prove that there is something in this intuitional method which leads to a spiritual rebirth. A Buddhist who rejects Christianity and the concept of God will find no difficulty in accepting the reality of Christ's spiritual rebirth.

The method of contemplation and intuition in Buddhism is a creative process of self communion. It is more related to the creative process of art than to the process of science. The 'right view' preached by Buddha has no relation to mere intellectual conviction or to truths of science.

Buddha's acceptance of the reality of the phenomenal world raises a question: What was his attitude to science and reason? During his time there was hardly any science in the modern sense. Astrology and astronomy were accepted as a hybrid science. Ayurveda was a mixture of empirical science, exorcism, magic and astrology. By invoking the theory of intuitional knowledge, although the Buddha treated it as the valid method only to realise the noumenal truth, every superstition and occult speculation was given the status of science. Sixty-four arts and science have been enumerated in old Sanskrit books.

Buddha's mission was to preach the way he discovered. If he were to criticise this mass of rational and irrational beliefs and occult theories, he would have been caught in a hurricane of controversy. He ignored them and called them animistic sciences or pseudo-sciences, because they had no connection with the religious perception and attainment of *Prajñâ*. Buddha's omniscience refers only to his noumenal knowledge, which implies his attitude to universe and life. His method of realising *Prajñâ* implies the purging of the mind of all knowledge. Therefore the phenomenal world of science is outside his omniscience.

Buddha allowed complete freedom to scientists and philosophers to find out truths of material world. By rejecting Vedic revelation he discarded a *priori* reasoning based on authority. Buddhists are given absolute freedom to accept scientific truths, and test the validity of esoteric occultism, which, he said, is dear to women and Brahmins. The man who refuses to accept occult superstitions is now unjustly treated as an anti-Buddhist materialist. This narrow attitude of modern Buddhists, I believe, is due to their confusing the intuitive and the rational method of knowing. The intuitive method is valid only for realising the noumenon which is non-dual knowledge. Intuition emerges when the mind is freed from all rational knowledge. Buddhists have no justification to cite the authority of mystics to prove the claims of astrology and occult superstitions like exorcism, magic and divination.

Saddhâ in Buddhism means the idea of the holy. Students of comparative religion equate it with numinous consciousness or numinous feeling. The word 'numinous' has theistic associations. The word 'punya', I believe, conveys the Buddhist idea of the holy. The Pali word 'puñña', (Sanskrit 'punya') has been translated into English by scholars as 'merit'. This, I believe, is a mistranslation. It gives a secular commercial meaning for a word used by Buddhism and Hinduism to denote a mystical feeling and the idea of the holy. A *Sanskrit scholar V. S. Apte* in his *Sanskrit-English Dictionary* instinctively gives the correct meaning of the word 'punya' as 'holy', 'sacred'.

Most of our educated Buddhists and monks who succumbed to the glamour of Anglican and Brahminical rationalism accepted such rational interpretations of their religion.

Buddha rejected reason definitely in relation to the truth of religion. Truth of religion is to be experienced by intuition. It is not an objective truth which can be known by reason or experimental method of science. Buddhist monks, who lost the tradition of practical Buddhism, and educated laymen, identified the truth of religion with scientific truth. This led them to identify Buddhism with Western rationalism. Religion and theology of the West developed on the basis of rationalism.

But the religion of Christ, as that of Buddha, was not based on rationalism. The dogma that Christ is son of God belongs not to rationalism but to mysticism. Buddhism says that Prajñâ and Nirvâna are one and same. Vedântism says Brahman and the individual soul (jîva) are one and same. God the father and Christ the son are one and same according to Christian mysticism. These truths can be realized only by intuition. A religion based on rationalism will crumble under the criticism of modern science and logical positivism.

Nirvâna of Buddhism is an æsthetic truth. To call it spiritual truth Buddhists will have to accept the existence of a spiritual substance. By the help of reason and philosophy a man can intellectually grasp the concept of Nirvâna. But he can experience it only by intuition. To develop intuition there are two methods: One is ethical discipline and contemplation. The other is the path of Saddhâ which intensifies religious feeling or the idea of the holy.

Buddhist temple, Buddha statue, and Bôdhi tree are æsthetic symbols. Worship of them intensifies saddhâ or the idea of the holy in every Buddhist. It is the way for the ordinary man to approach Nirvâna which is not a world beyond. It is the highest stage of pure intuition (paññâ) which disolves all empirical conceptions and the ego consciousness in non-dual reality. It is Nirvâna itself. The Buddhists who worship Buddha statue or Stûpa with intensified religious feeling experiences this non-dual reality in a flash. It lasts only a moment.

If you apply reason to what I have said above you will feel that they are nonsense or fiction created by abuse of language. But if you develop your saddhâ—religious consciousness—then you will feel that there is meaning in them. This meaning is the truth of religion. It is related to æsthetic truth rather than to the objective truth of science.

Anthony Hearle Johns

DEVARUCI OR THE DIVINE SPLENDOUR : A JAVANESE PRESENTATION OF AN INDIAN RELIGIOUS CONCEPT

> Tendebantque manus ripae
> uterioris, amore,
>
> Aneiad VI 314

THE civilizations of Indonesia and India share many cultural concepts, no matter how variegated and individual their expressions may be. This generalization is especially valid in Java, more so there than in any other island of the archipelago with the exception of Bali, and is nowhere more suggestive and important than in the field of religious thought. For the fundamental concern with salvation (*Moksha*), understood as the realization of an ecstatic sense of unity, and with it the complete eradication of all concepts of otherness as Karmic images, pure fictions of the imagination, is as central to the Javanese religious tradition as to the Indian.

It is a tradition that even Islam has found it difficult to modify, and although Java has generally been accounted Muslim since the 17th century, the majority of the ethnic Javanese who accepted Islam understood it rather as a new technique for securing their traditional concept of salvation, than as a new religion exclusive in its claims with dogmas and a teleology all its own.

A striking and characteristically Javanese presentation of the way to salvation is to be found in the story called Bhimasuci, or Holy Bhima, in which Bhima, the second of the Pandava brothers after passing through a series of ordeals achieves Buddhahood, thus appearing as a leader and guide in the way of salvation: a role that is never attributed to him in Indian tradition.

The oldest version extant of this story in Javanese verse, dates from the mid 16th century. The absence of any Arabic loan word in the text, and the nature and formulation of the doctrine it teaches, establish beyond doubt that it is a pre-Islamic work even though no earlier versions have yet been discovered. That it was known and popular at least a century earlier, is proved by the discovery in east Java of a bas-relief depicting a scene from the story—that of Bhima entering the sea—which dates from about 1450. It did not lose its popularity with the spread of Islam. New versions have appeared regularly from the 17th century on, and even today it is still retold.[1]

One of the most beautiful and moving versions of more recent times, is that of Yasadipura,[2] an 18th century court poet of the central Javanese principality of Surakarta, and it is to this work that I wish to devote the greater part of this paper.

The poet begins:

I—1 My purpose in writing a thing
of beauty in the metre of sweetness
is that its light may effect gentleness
in a heart filled with care, perseverance in a

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[1] For a fuller discussion and documentation of the Bhimasuci, see my 'The Enlightenment of Bhima' appearing in A Felicitation Volume in Honour of R. C. Majumdar, edited by H. B. Sarkar, Calcutta 1963.

[2] A critical edition and translation of this version by the present author, is to be submitted to the Oriental Monograph Series of the Australian National University in mid-1963. The translations offered here are adapted from the Ms. of this work.

sound way of life, and explain the
true nature of reality,
together with that gentleness and wisdom
which is the origin of all life,
taught in figure
in the old lay *Bhimasuci*

He then relates how Druna, the evil *guru* hoping to accomplish Bhima's death, ordered him to fetch for him the water of life, telling him that it was hidden in a cavern in the mountain Candramukha. Bhima obedient to his teacher returned home to take leave of his four brothers before departing. They attempted to dissuade him, warning him of Druna's guile, and the perils he would face. But Bhima ignored their pleas.

He exclaimed:

I—5 'Who is there can restrain me
—my life and death are my own—
for I wish to achieve
union with the Most High.'

and proceeded on his way:

I—6 Only lightening and raging storm
followed him on the road,
before him went a tempest
with awesome rolls of thunder.

He climbed through steep mountain passes, risking his life in the huge crevasses, forcing his way onwards, scattering stones and rocks in his wake. As the sun rose higher in the sky, sweat poured off him like water. Full of energy, his eagerness increased, as exulting in the sun, he sped to the foot of Mount Candramukha.

So violent was his passage that:

II—7 Terror struck all in the forest
at the violence of the storm,
the beasts were hurled sprawling,
spread-eagled, bewildered,
blown off their feet by the force of the wind;

and the ascetics in their mountain cloisters, startled by the uproar, incontinently fled for the shelter of the villages on the plain like a flock of frightened ducks.

As soon as Bhima had reached Candramukha, he began to tear up boulders and hillocks, looking for the cavern in which the water was hidden. The uproar resulting from the search disturbed Rukmuka and Rukmakala, two ogres who lived in the mountain; scenting the presence of a human being, they rushed out of their lair roaring like Bhairavas, intending to devour him. Bhima faced them and slew them. But no sooner were they dead than their bodies vanished, for in reality they were two noble gods, Indra and Bayu, transformed into ogres by the wrath of Hyang Pramesti. Bhima however continued the search:

II—18 until weary, and shrouded by night
he stood beneath a wearingin tree,
sad that his quest for the holy
water had been in vain.
Then he heard the sound of a voice

19 although the speaker was invisible:
'Alas, my child, much to be pitied
for seeking the water in vain
because lacking true guidance
—many have been your sufferings.'

Bhima replied, asking who it was addressing him, saying:

20 'If you wish to take my
life, then I am ready;
better death than to have sought in vain.'

The two gods then revealed that they were Indra and Bayu, liberated from their malevolent forms through Bhima's courage. Out of gratitude, they told him that Druna had misled him. 'The water,' they said, 'indeed exists, but it is not here. Return, and ask Druna where it truly is.' Bhima thereupon returned to Hastinapura.

The Kauravas were astonished that Bhima was still alive, but Druna had a ready excuse for misleading him:

II—28 'My child, my child, I was only testing
your faithfulness to your teacher (*gurususrusha*);
now this is achieved,
for you did not waver in faithfulness to me,
I am going to tell you
the place where it truly is:

29 in the depths of the sea.
If you truly revere me as your teacher
plunge into the depths of the mighty sea.'
Wrekudara (Bhima) replied;
'Not only the depths of the sea,
were it in the highest heaven
or at the base of the seven worlds

30 how could I fear death
in obeying your directions.'

Bhima thereupon set out on the return journey to Ngamarta. In the meantime, his kinsmen, filled with anxiety at his absence, sent a messenger to Dwaravati, to ask Krisna to come to advise them. Krisna came, and having heard their worries, reassured them:

II—40 'If a man is desirous to study
the sacred doctrine, how shall he come to harm?
He is secure in the Lord God.
Those who plot wickedness,
rest assured, will meet retribution".

In the midst of their deliberations, Bhima himself suddenly arrived like a roll of thunder, and informed them that he was bound for the depths of the sea.

His brothers and their wives were even more alarmed at this news, and threw themselves at his feet weeping. Bhima still burning with ardour for his quest hurled them aside, and sped forward on his journey. He set firmly behind him his sorrow at leaving his family, and disregarded all the sounds of nature warning him that his quest was ill-omened, and that he should return: the buzzing of the gnats, the birds swooping around his head calling in chorus, and the croaking of the frogs.

He continued his journey over the mountain tops during the night, and as the sun broke through the clouds to the east, heard the rolling waves crashing against the reefs, and caught his first sight of the sea.

As he drew closer, he saw the rocks rising out of the waves, shrouded in clouds of mist: Bhima had arrived, and stood at the edge of the sea, gazing bewitched at the ocean surge:

III—17 He gazed, entranced by the sea
and overcome by sadness;
looking into the limitless distance,
he stood like a bejewelled column;

the huge waves were awesome
in their eternal rolling
as the water surged and ebbed.

He remembered his brothers, the dangers he had to face, and the treachery of Druna who wished to kill him. But putting all doubts behind him he strode into the sea, ignoring the force of the waves, and his growing exhaustion as he left the shore behind him. Suddenly he was attacked by a huge sea-serpent:

IV—6 its mouth gaped like a cavern
in which its sharp fangs gleamed;
it spewed venom like rain
and snapped viciously
as it seized him in its coils to destroy him.

Bhima was almost overcome, and had resigned himself to death. But as he was about to lapse into unconsciousness he recalled his most powerful weapon, his magic thumb nail. He stabbed and slew the serpent, to the joy of all the denizens of the sea.

This victory earned Bhima his reward, for he thereupon met in the sea Devaruci, a tiny figure, all alone, the size of his little finger, who addressed him in measured tones, asking him why he had come, and what he expected to find in the ocean waste:

IV—21 'Further, Bhima, whoever
comes here
must face many perils.
If you had not dared death
You would not be here;
and in this place
there is nothing at all

22 to match your lofty desire,
your fearlessness of death,
your striving for nobility;
how could there be anything here?

Devaruci's questions were at the same time ambiguous and rhetorical: ambiguous, because by laying stress on the word nothing, he has intimated that the All is virtually within Bhima's grasp; rhetorical, because he answers his own questions, telling far more than he asks. He not only knows who Bhima is, what he seeks, and why he has come, but who his ancestors are:

IV—23 'You, my child
are of the seed of Hyang Pramesti,
Hyang Girinatha,
a true descendant

24 of Brahma, source of all kings
for indeed, your father
takes his descent from Brahma.'

In this manner Devaruci has proved his magical insight and his right to be a teacher: he has shown Bhima that he knows his origin and his destination. Later we shall see that he is, in fact, Bhima's quintessential subtle self. He now warns Bhima in figurative language that he must understand what he is about, he must know his goal, and be able to distinguish the counterfeit from the genuine:

IV—28 A yokel came from the mountain
desiring to buy gold:
in place of gold he was given

29 yellow foil that he took for the true substance;
you are in a like state if you worship

without knowing truly
the object of your worship.

Bhima's initiation into the profounder mysteries now begins, Devaruci saying to him:

V—1 Come now, Wrekudara, (Bhima) swiftly
enter the hollow of my stomach.
Startled at hearing these words
Wrekudara was amused
and then troubled, saying slowly:
'My master, you are tiny in stature,
but I am huge in size,
monstrous as a mountain,
from whence could I enter,
how could even my finger enter'.

2 Devaruci said to him:
'What is your size as compared to the world
and all it contains,
its mountains
seas and forests
yet all these, with ease,
can fit within me.
Wrekudara on hearing this
was somewhat afraid and sad, and said:
'As you command.'
Devaruci put his head on one side.

3 (saying): 'the entrance is through my left ear'.

Bhima then entered Devaruci's left ear and found himself in a vast empty space, so huge that he lost all sense of direction. At first he was alarmed, but Devaruci said to him, 'do not fear,' and suddenly appeared before him radiant with light, setting Bhima once more at ease. Then Devaruci showed him a series of coloured phenomena and explained their meaning. The first consisted of four colours, black, red, yellow and white. The first three, Devaruci said, symbolize anger and the passions, enemies of virtue, for they are:

V--8 the very stuff of the world.
The heart that is tainted by them
is hampered in its movements, but
the one who can liberate himself
will win absorption in the void (*Sûnyatâ*).
Red, black and yellow
are the enemies of asceticism,
they infect the heart
and impede the will to a sacred task
and absorption in the Pure Spirit.

The fourth, white, on the other hand, is the Truth, and stands for the purified heart at peace, unmoved, serene. Only the heart endowed with this quality, Devaruci insisted, is capable of receiving the gift of enlightenment and attaining the void. Yet this is no easy task:

V—13 'Its enemies are three
all of them mighty
with their armies,
and therefore it is frequently defeated.

V—14 But if you are victorious
in battle against these foes,
you will win absorption "yonder"
and know the union of Lord and Servant.'

The four colours then disappeared, and were succeeded by a single flame of eight colours. This flame, Devaruci explained, was a symbol of the One, and it signified that everything in the world had its counterpart in the structure of the human body, in other words that the microcosmos and the macrocosmos are identical.

Devaruci then showed Bhima his 'soul' (*purusha*), tiny, and effulgent. Dazzled by its beauty, Bhima at first thought that he was confronted with the Absolute itself, the Reality behind all appearances. But Devaruci corrected him gently:

V—19 'This is not what you seek;
the substrate beneath all qualities
may not be seen;
it is without shape, form
parts, appearance
or (limitation to any) place;
it resides only in those who have awareness:
only its effects are manifest in the world.'

The sole Reality, Devaruci continued, is the Suksma. As for the *purusha*; from one standpoint it derives its life from the Suksma, but from the other, it is Its inner self. With these words Devaruci has given Bhima the water of life, the secret knowledge he so much desires. Bhima however has not realized that the saving doctrine is already his, and urges Devaruci to continue:

V—24 'I beg you, teach me more,
for this I must understand
in its entirety;
I am ready to face death itself,
so teach me everything.'

Devaruci therefore, having warned him that this teaching is secret and must be jealously hidden from those unworthy of it, repeats once again the quintessential doctrine: the self-subsistent life that is hidden in the macrocosmos, timeless, and transcending the very concept of change is within you, and can never be parted from you. And as if this were not clear enough, Devaruci speaks even more unequivocally, explaining that Lord and servant are identical, and that in reality Bhima is God Himself. This realization of unity has such power that once Bhima has experienced it, Devaruci tells him:

V—45 'Whatever you will, is;
Whatever you desire, waits upon you;
everything in the world
is subject to you.'

and concludes:

V—48 'There is nothing further to teach you
for now you are master of all
—nothing is forgotten—
Courage and valour are now behind you
and all feats of arms.'

At last Bhima understood. His passionate yearning was realized. As a result of this tremendous experience his heart became radiant, his body glorified, and he was able to emerge from Devaruci's stomach: ...

V—49 'He knew his 'self',
his base passions were dispelled
and without wings he could fly
the whole world itself
was subject to him.
In the language of poetry,

he was like a flower, long a bud,
now open in all its beauty
giving forth colour and fragrance.

V—50 His speech was the delight
of the world. He had discovered his origin
and the cause of all desires,
thus he could accept everything.
He wore, as it were, precious silk
and his body was radiant,
fine, subtle
(his garments) were embroidered with gold
and studded with precious stones:
he had discovered his destination.

Bhima thereupon returned home, to the great joy of his brothers and kinsmen.

Such is a brief account of the Bhimasuci, or Holy Bhima, as it is retold in the so-called Muslim period of Javanese history. It is well-known at all levels of society. The literary version we have discussed was the work of a court poet, but the motif on which it is based is an important and popular item in the repetoire of the (*wayang*) shadow theatre through which it has both won and maintained its remarkable popularity. In the shadow theatre in fact, its fundamental significance is even clearer than in the literary versions, for the puppet Devaruci is a miniature Bhima indicating the final end of Bhima's striving and endeavour has been to discover his self.

The story is rich in symbolism. Bhima's trials, and his unshakable determination to win his goal, is a compelling illustration of the qualities that the would be Bodhisattva must possess. This ocean, as in so many Buddhist texts, symbolizes the vastness of infinity, and only one free of all attachment to his 'self' would plunge into the infinite. The attack by the serpent perhaps symbolizes a last frenetic effort on the part of Mâra, the Hindu-Buddhist god of Death to prevent Bhima from meeting Devaruci, and thus win enlightenment. To meet Devaruci is a Javanese expression meaning to gain knowledge concerning one's origin and destination, to enter the world where all is light, and there are no shadows.[3]

Devaruci then is the Divine Splendour of the real Self: the Self of Bhima, the Self of every being, the Self of the Universe. And since Devaruci, is also referred to as Buddha, and in an earlier text, even as Vairocana, Bhima's discovery of his self is the discovery of his identity with Vairocana. Are we to understand then that for the Javanese initiate, Bhima is Vairocana, that Vairocana is the Self and the Enlightened Self is the void (*Sûnyatâ*)? Not perhaps in the sense that such a system of correspondences is intended as the basis of a logical system, and in any case the initiate has no further need for such categorizations. But fundamentally, in Zimmer's words, Devaruci has taught Bhima 'to experience, gazing inward, through successive stages of self control and meditation, an ethereal essence of his own—sheer voidness, unsullied by any process of the mind, and not changed by any effect of the senses in their contact with the other world . . .' and Bhima 'has realized the real meaning of the Buddhist transcendental wisdom, the nature of the view from the yonder shore.'[4] This is the doctrine that the Bhimasuci has presented to many generations of Javanese, either in literature or through the medium of the shadow play. In so doing, it has served as a guide and inspiration for many pilgrims with arms outstretched in yearning for the further shore. It is through and through Javanese, but the message that it bears with such beauty and power, as challenging today as when it was first conceived, is indelibly expressed in the ancient Sanskrit axiom *Tat twam asi*, That, thou art!

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[3] Mangkoenegara 'Over de Wajang-Koelit (Poerwa) in het Algemeen en Over de Daarin Voorkomende Symbolische en Mystieke Elementen, (*Djawa* 1933) p. 93. This essay has been translated into English by Claire Holt with the title 'On the Wayang Kulit (Purwa) and its Symbolic and Mystical Elements' and issued as Data Paper Number 27 of Cornell University's South-East Asia Program.

[4] Zimmer, H. *The Philosophies of India* (Routledge and Kegan Paul, 1953) p. 487.

Tomiko W. Kora

VIVEKANANDA, OKAKURA KAKUZO & TAGORE

IT is significant for Asia to have been blessed with the birth of such great geniuses as Rabindranath Tagore in 1861, Okakura Kakuzo in 1862 and Swami Vivekananda in 1863 ; all three left strong influences not only in the lands of their birth but also in other parts of the world where they travelled with their universal message of spiritual culture. They were the pioneers who cut through the ice-frozen, chaotic darkness of local prejudice that existed in India, in Japan, and in East-West understanding. Can we properly evaluate their contributions in these three consecutive centenary celebrations, both in Japan and India? In the world of today, I wonder! It may take another century for humanity to realise the true values which these seers exhorted us to attain.

Rabindranath Tagore lived a long life of full 80 years, while Okakura died in his 52nd year, and Swami Vivekananda passed away at the young age of 39. Longevity does not necessarily mean more accomplishment, of course, and yet one often wonders how these men would have reacted, were they alive on such and such occasions, occasions as the dropping of atom bombs in Hiroshima.

Swami Vivekananda had many cultural and educational opportunities in his young days in Calcutta. Okakura Kakuzo too was the lucky son of a silk exporting trader-samurai, with high family-pride, and was educated both in English and classic Chinese. This knowledge helped him in his frequent travels to Boston and China for art-collection, and in his English writings. But they led quite different lives up to their thirties one as a religious leader and another as a Government official in an art institution in Japan. Thus they did not meet nor knew of each other, when Swami went via Japan in 1893 to America where he made a great impression on the audience of the Parliament of Religions in Chicago. It was there and through his talks that many Vedanta groups sprang up to lay the foundation of this universal religion in U.S.A. and in England which emphasised the real and innermost holiness of the human being and was in harmony with Christian principles. There had already been prepared the basic atmosphere for such appreciation through the writings of the so-called "Concord Group", Emerson, Hawthorne and Whitman. This group had been influenced by their casual reading of some books on Indian philosophy.

Okakura must have read or heard about this Chicago Parliament of Religions and of Swami Vivekananda, because in the art circle of Tokyo surrounding him were many Bostonians such as the famous art collector, William S. Bigelow, James H. Wood and Okakura's collaborator Ernest Fenollosa. They were all deeply interested, while in Japan, in Mahayana Buddhism and had received Buddhist orders and holy names from the same priest with Okakura in 1885. They were Harvard graduates and the last two were the disciples of Paul Deussen, the German Buddhist scholar, and had stayed together in Benares, India, on their way to Japan. They lived closely with Okakura, and the graves of all, three of them are in O-tsu Miidera Temple, near Kyoto. Okakura's interest in Swami Vivekananda grew and he later invited Swamiji to Japan for an Asiatic Religious Conference, which did not materialize, partly owing to the sudden death of Vivekananda.

During his four year's sojourn in the West Swamiji won over several influencial ladies as his faithful disciples, such as Sister Christine and Sister Nivedita in England, and Miss MacLeod in the U.S.A. Miss Josephin MacLeod met Swamiji both in America and later in England, offering her home for his residence. After seven years, at the age of 36, she came to Japan to listen the lectures of Okakura on art. It was at her eager persuasion, it seems, that Okakura decided to visit India in November, 1901.

"*Asia is one*" is the first sentence of Okakura in his English book *The Ideals of the East*, which was completed during his Indian trip and was published in 1903 by John Murray Co., London. He had this idea long before he went to India. Already in 1893, about the time when Swamiji passed through Japan, Okakura went to China, observing stone Buddha images of the Sui-T'ang (VI to IX A.D.) period, comparing them with Japanese masterpieces of Asoka-Tempyo period. Finding so much similarity in them, his thought naturally went back to the ancient Indian arts. Especially after he saw the famous tablet of religious transmigration at the old capital city of Shian, he could not help but think of the old India where Western-Eastern cultures were so beautifully intermingled. Therefore Okakura thought that he as a leader and scholar of art and civilisation must visit India and see the Himalayas in order to establish definite foundations of the history of art of Asia.

There was another reason which urged Okakura to visit India. It was the need to study more fundamentally the basic Buddhism in India. Already in 1899 Rev. Kawaguchi, a Zen Buddhist, had ventured into Tibet from Darjeeling and had studied at Lhasa. Two other monks had followed. Two young monks from different sects had also gone to Nepal, while five priests were sent to study under Rev. Sumangala in Ceylon for the purpose of learning "Original Buddhism". On the other hand, the famous Rev. Otani had started from St. Petersburg in Russia, sailing from Baku, crossing the deserts of Turkistan and reaching Kashugar in West China, aiming to visit the north-west frontier of India at Peshawar, and to come down to Calcutta, after visiting the Buddhist towns along the Ganges. This expedition had brought back valuable records of ancient Oriental Arts. No wonder that Okakura set his heart on his Indian journey, leaving behind his own art institute, Nippon Bijitsu-In, where 30 disciples had gathered under his guidance, after Okakura had resigned from the important post of the Principal of Art Academy of Meiji Government in 1898. It was his organising leadership that ushered in the Japanese art renaissance. Okakura Kakuzo accepted the offer of John Murray Co. to take a trip to India and finish his book in English, *The Ideals of the East.* Miss MacLeod had worked for this publication and accompanied him to Colombo and Madras.

MEETING WITH SWAMI VIVEKANANDA

With the help of Sister Nivedita, with whom Miss MacLeod stayed for some months while in India, Okakura was able to meet Swami Vivekananda, then living at Belur on the Ganges. The Swami said to Okakura, "We seem to be real brothers, long separated, who have finally met again!" On the next day of their meeting, he said to Miss MacLeod, "He does not belong to your people, but he is one of us." Later Swamiji told Okakura, "You have nothing here to learn from me. It is all 'renunciation' here. You had better go down the Ganges to meet Rabindranath Tagore, as he is yet in the living world."

Swami Vivekananda was deeply touched by Okakura's attitude and was charmed by his personality. Okakura, too, wrote back to his intimate Buddhist friend, Rev. Oda Tokunoh, as follows: "I have been staying in Belur Temple, outside of Calcutta, and met Swami Vivekananda. This noble soul is superb, excelling the common in spirit and intelligence; looks like a leader of the generation. Throughout India there is none who does not revere him. He said Mahayana was precedent to Hinayana Buddhism, and that at present Hinduism is preaching what Buddhism handed down, and Shakyamuni is considered as the greatest saviour that India has ever produced. Swami is well-versed in English and is clearly acquainted with the modern western theories. Thus he preaches Advaita Religion combining the East and West. We had a very lively discourse. He has the marks of a great ancient dialectician. Certainly a rare man he is! If at all possible, I am thinking to ask him to go with me to Japan when I return home."

Again, he wrote, "I believe that the so-called Advaita Religion must belong entirely to Mahayana. Who will not be surprised to hear this new voice from a thin Indian priest who preaches the unity and oneness of Mahayana and Hinayana, two branches of teaching which are so often said to be of entirely different lines of teaching! Especially in Japan a heated discussion is going on, ever since the theory was advanced that Mahayana had never been preached by Buddha himself. At this time the surprising fact of Vivekananda's opinion of the precedence of Mahayana to Hinayana is surely worthy of the attention of scholars."

This letter of Okakura was published in February 1902 in a Buddhist journal called "Den-to" (Traditional Lantern) with the following comment: "It has been widely known that Shakyamuni did not pay much attention to Hinduism, and also that Hinduism did dislike Buddhism, and thus the two religions did not agree with each other, but it has been also known how much similarity existed between the teachings of Shakyamuni and those of the Jaina religion. It is questionable whether their teaching is following real Buddhism or not but, in fact, the quarrels between these distant branches resulted in their being hostile to each other. Here comes Swami Vivekananda as a great scholar of India, who himself belongs to Hinduism, but has studied the other sects very widely and his honour and fame have spread the world over. The American lady Miss MacLeod who once came to Japan is studying under him as a Christian. Okakura Kakuzo who has gone to India has recently written a very useful letter to Rev. Oda Tokunoh."

And this capable Buddhist, Oda, as soon as he received Okakura's letter, started for India on February 22nd 1902 to meet Swamiji and Okakura in Calcutta, to discuss the matter of having an Asian Religious Conference in Japan.

ASIAN RELIGIOUS CONFERENCE

Rev. Oda Tokunoh was two years senior to Okakura and hailed from the same northern Fukui province of Japan. He went to Siam and studied there some years and became the Central Leader of progressive Buddhism. In 1899 he began the compilation of a *Buddhism Encyclopaedia,* living as Chief Priest at Asakusa Shuonji Temple. During his stay in Calcutta at Belur Temple, he worked with Okakura on the similarity of Mahayana Buddhism and Vedanta-Hinduism. He visited Bodh Gaya to meet Swami Salananda and received his sanction to offer one thousand pounds to Asian Religious Conference if convened in Kyoto. The aim of the Conference was to unite Japanese Buddhism with Vedanta-Hinduism in close co-operation. However, on July 4th 1902, Swami Vivekananda suddenly passed away. No more was heard of the proposed Asian Religious Conference, such was the shock to both Okakura and Rev. Oda Tokunoh who died in 1911.

OKAKURA VISITS MAYAVATI

After meeting Swami Vivekananda, Okakura realised the greatness of this religious leader, but he himself was not to serve him. He had his own world of art. While in India, he used to be in the midst of artists of fame, who showed their works to him, inviting his criticism. On such occasions Okakura used to put himself entirely in the position of those artists—not of his own—and would in a few words give constructive suggestions which miraculously helped them. He was, besides, so fond of writing poems that the screen of his room would be covered in one day with poems composed overnight, calligraphed with brush in black ink. This was the observation of Miss MacLeod when she spoke to Romain Rolland later in Switzerland. However, after meeting Swami Vivekananda, Okakura travelled to Mayavati with an Indian Sadhu and an old servant who took care of their daily need. In his letter dated 18th May, the last one from the Indian trip, he writes:

"This place is 40 miles from the Nepal border, 60 miles from the Himalayan hills, and is the northern extremity of the British postal service. The moon passes over the mountain road, the evening sun looks higher than the morning sun.

I am now at a height of 7,000 feet. Against my window the rugged mountain peaks covered with snow look like a white jewelled screen lying midway to the sky. Among them Nandadevi rises 27,000 feet above the sea level, much more magnificent than our Komagatake in Japan. The air is fresh and delightful. I feel the early winter cold in the morning and evening and often see monkeys and deers pass the road and at night I hear the roar of tigers. Here an Indian Sadhu and a servant are with me. The servant is able and faithful, taking good care of me so as not to make me feel any inconvenience. I am in good health. Do not worry about me at all, please."

Here Okakura realised the secret of the great influence of Swami Vivekananda, who was about the same age when they met. He understood that it was not the eloquent revolutionary talk of the Western admirers that had inspired the revolutionary enthusiasm in the soul of Bengal youth for the first time in history, but the spiritual inspiration of Vivekananda who did not directly talk of politics. Vivekananda himself had been inspired by the Saint Ramakrishna Paramahamsa, who himself had no formal education.

OKAKURA AND THE TAGORES

At the suggestion of Swami Vivekananda, Okakura went down the Ganges to Calcutta in the hope of meeting Rabindranath Tagore. But about this time Rabindranath had lost his wife and had gone with his children to Almora in the Himalayas. And so Okakura met instead his nephew Surendranath through Sister Nivedita and Mrs. Ole Bull, the

Norwegian devotee of Ramakrishna and Vivekananda. Later, Okakura was invited to stay at the Ballygunge home of Satyendranath Tagore, Rabindranath's elder brother and father of Surendranath. It was there that Okakura used to attend meetings of the Bengal revolutionary youth, and preached his slogan of *Asia is One.* This made him suspect in the eyes of the British Government in India which kept a watch over his movements and prevented his proposed visit to Tibet. About this time Okakura began writing the famous pamphlet, *The Awakening of the East,* which gave a clarion call to the awakening peoples of Asia to rise and fight for their freedom, using arms if necessary to get rid of the invaders. This pamphlet lay for many years among the manuscripts of Okakura family archives, to be published much later.

Okakura's young friend Surendranath who accompanied him on many of his trips, has recalled these early associations in an article published in the *Visva-Bharati Quarterly,* August 1936. On one occasion Okakura took him and Rev. Oda to visit Bodh-Gaya, where he presented gifts of Japanese art objects to the Head Priest. He also proposed to organise small colonies where devotees from different parts of Asia could come and stay, offer their devotion in their native colourful costume to the sacred spot of the first awakening of Shakyamuni. Okakura thought it a great pity that only a few pilgrims came to worship in this holy place, for lack of adequate lodging arrangements. The old priest, Rev. Oda, offered to stay in charge until the first batch of pilgrims could be sent. But alas! the Mahant in-charge was afraid that the British authorities in India would not approve the proposal and so declined his co-operation, to Okakura's great disappointment.

During his travel in the rest of India, Okakura was fond of strolling in the villages or market-fairs where he would be surrounded by groups of villagers who were intrigued by his semi-Chinese Tao-priest's costume, reminiscent of the ancient Chinese travellers in town bazars—so writes Surendranath. These first hand glimpses into Indian life deepened Okakura's appreciation of the indigenous tradition of Indian art. His enthusiastic appreciation was a factor in the revival of Indian art and he was held in high esteem by the leaders of the Bengal School, Abanindranath Tagore, Gaganendranath Tagore, Nandalal Bose and other stalwarts.

OKAKURA'S DISCOVERY OF INDIAN ART

Okakura visited the Ajanta caves which was one of the purposes of his coming to India. He was very frank about the origin of Indian art when he spoke to the Historical Association in Tokyo, after his return. He said, 'I cannot agree to the theory of Mr. Max Müller. We had better follow the opinions of Indian anthropologists. We have heard for long that Indian art was in the line of Greek art and, therefore, the ancient Japanese art treasures have been long considered to have the influence of Greek-Indian styles. Now my trip has convinced me that this influence was purely Indian. Not only in art, but there are also many other problems in India that we cannot understand by what the Westerners tell us about them. Many Japanese customs that were thrown away because of the difficulties of understanding their origins, can easily be understood when compared with similar Indian customs. To step on the soil of India is therefore an education for our scholars, not to speak of the intrinsic interest of India in itself." This was the challenge he threw to scholars of the Tokyo Imperial University, his *alma mater*. Later, Okakura said, "India is not the land of weaklings, as we often imagine. Some have strong backbones. They succeeded in establishing archæological proof about their own old history, through the efforts of original scholars. Their studies are very sincere and have a sound foundation. We hear often about the affinity of India with Europe, such as Indo-European language or Indo-Aryan race, etc. etc. Was it a convenient political formula of the British Government to help Indians bear the yoke under the foreign rulers?"

Okakura's courageous statement appeared in the same year when the Anglo-Japanese Alliance was declared, 1902. Sister Nivedita quickly grasped this spirit and wrote in the Introduction to *The Ideals of the East*: "Mr. Okakura's visit to the caves of Ajanta marks a distinct era in Indian archaeology. His acquaintance with the art of the same period in Southern China enabled him to see at once that the stone figures now remaining in the caves had been intended originally merely as the bone or foundation of the status, all the life and movement of the portrayal having been left to be worked into a deep layer of plaster with which they were afterwards covered . . . . Representing, as he does, the great alternative art-lineage of the world—namely the Chinese—Mr. Okakura is able to show the absurdity of the Hellenic theory. He points out that the actual affinities of the Indian development are largely Chinese, but the reason of this is probably to be sought in the existence of a common Asiatic Art, which has left its uttermost, ripple-marks alike on the shores of Hellas, the extreme west of Ireland, Etruria, Phœnicia, Egypt, India and China. In such a theory a fitting truce is called to all degrading disputes about priority, and Greece falls into her proper place as but a province of that ancient Asia to which scholars have long been looking as the

Asgard background of the great Norse sagas. At the same time a new world is opened to future scholarship, in which a more synthetic method and outlook may correct many of the errors of the past."

SISTER NIVEDITA

Sister Nivedita was a devoted disciple of Swami Vivekananda and gave her whole life for his evangelical teaching. However, after his death she took keen interest in the revolutionary political movement which had been inspired by Tilak and Aurobindo Ghosh. In this interest the influence of Okakura is discernible. Says Romain Rolland in his *Indé,* her Irish blood boiled for Indian political revolution. She travelled often to England with the object of moving the opposition party there, making special contacts with Keir Hardie. Her broad intelligence made her the early co-operator of J. C. Bose whose earliest publications were first recognised by sister Nivedita. Also she helped him to establish the Bose Research Institute in Calcutta. Her bust was later placed at the entrance hall of this Institute in grateful recognition of her services to it.

Surendranath has described the last scene of Okakura's departure from Calcutta, "the tender care he is taking of the weeping Nivedita, utterly beside herself after the passing away of her Master, Swami Vivekananda. Okakura was no more of a mystic than an artist needs must be, at least he had no other worldly consolations to offer. Nevertheless some charm in his sympathetic silence apparently worked on the highly-strung Nivedita with greater potency than the words of wisdom poured on her by her fellow-disciples, bringing her peace." Surendranath goes on to say, "Our first parting had nothing of melancholy in it. Okakura talked of an early return to India: I looked forward to a chance of soon going over to Japan. My visit to Japan, however, never came off, though Okakura did come back."

OKAKURA RETURNS HOME

Okakura returned to Japan on October 30th, 1902. A news reporter who interviewed him at Kobe wrote: "Mr. Okakura went into the interior of India, visiting many historical relics, but Indian life and politics impressed him most. The Indians welcomed the Japanese and looked up to him as a friend and a teacher. Despite the fact that the Indians are now under the Anglo-Saxon rule, they show their original characteristics in their language and behavior. Many things make the visitors believe that some day there will come a great movement in the mountains of India. Mr. Okakura talked of the great inspiring views of Himalayan ranges from a distance and the vast impressiveness of the Indian plains. Perhaps, said he, artists will get most out of Indian Nature and the arts if they visit the country and added that there are many valuable artistic remains of the Chengiz Khan period. It was Okakura's view that compared with the vastness and greatness of Indian civilization of the old, the ancient Roman constructions are but too small, and modern Paris or London looks rather childish." Later Okakura gave an impressive talk, based on his observations of Indian Art, at the Tokyo Imperial University Club, entitled "A Talk on Indian Studies."

While their Master was away in India for a year, Okakura's disciples at Bijitsu-In had carried on their pursuit of art, not only in painting and sculpture but also in the various decorative arts, lacquer, model or design. In 1903 Okakura sent two of his best disciples, Yokoyama Taikan and Hishida Shunso, both geniuses in painting, to paint the palace wall of the Maharaja of Tipperah. Unfortunately the British officials did not allow them to proceed there. Thus they had to return in July after they had sold their paintings and sketches at the Landlords' Club in Calcutta. Both these painters later became famous as leading artists in Japan. They would have left behind valuable relics of their art, had they been allowed to work in Tipperah. Instead the work was assigned to some unknown British painters.

In February 1904, on the very day of Japan's declaration of war against Russia, Okakura sailed for America accompanied by these two painters, and another disciple, a lacquer specialist. He had an invitation to serve as an adviser of the China-Japan Section of the Museum of Fine Arts in Boston. While in New York Okakura's party stayed at the home of the famous opera singer, Miss Emma Thursby, and in Boston Okakura met Isabera Gardener, the queen of Boston society and an art-lover. Through the kindness of his friend, artist John La Farge, Okakura secured a first class exhibition hall at the Century Association for his disciples, Taikan and Shunso, as yet young and unknown Japanese painters. It was Okakura's idea to put a very high price on all the works exhibited. To his surprise the work that was priced highest, $2,500/- was the first to be sold. Okakura's remark was: "It's the American way to decide values of all things in dollars." This exhibition was a great success and brought the young artists enough to travel to Europe and then back to Japan. This was in April. In May, Okakura gave stimulating talks on Art in St. Louise, on the occasion of the World Fair. Since the Curator of Louvre Art Museum had his son suddenly taken ill, Okakura was asked to fill his high place. It was an unusually high prestige for a Japanese to be asked to speak in front of this quite scholarly audience at the International Research Conference. It is reported that the hall was packed when Okakura rose to speak and his speech was enthusiastically applauded. It was published in the *Quarterly Review* and was translated into French and German.

In November of the same year was published *The Awakening of Japan*. This book came right at the time when the whole world was wondering why and how a small Asiatic nation like Japan could defeat a big country like Russia. The book was therefore widely commented upon in the American press and the *Critique* of New York wrote: "It is Mr. Okakura, as the first Japanese citizen, to let us know clearly this difficult problem of Japan's reconstruction, especially in English. It really is but a prose poem. When Lafcadio Hearn is dead, Mr. Okakura must be the number one person to introduce Japanese people to us, westerners."

Mr. Theodore Roosevelt, the President, as soon as he received this book, read it overnight and sent the author his comments on the following day. The President's message gave the author a surprising joy. Mr. Roosevelt had previously read *The Ideals of the East* and had wondered why there was no mention in it of the womanhood of Japan. But this new book satisfied him, as his letter said, thus helping him to understand the position of women in Japan.

Taikan and Shunso, the two young painters, now came to live in the home of Mme. Ole Bull, whom Okakura had met in Calcutta. She helped to organise an exhibition of their work in Boston in November. Okakura's two other artisan disciples, one in lacquer and the other in golden decoration, had also come to mend the art treasures in the Museum of Fine Art in Boston. Okakura supervised these four disciples. In the spring of 1905 he took them with him to Europe, England, France and Italy. He returned to Boston with the two artisans, and while they remained to continue their work, he returned home alone in February, to enlarge his Idzura villa, building hexagonal meditation halls on the rock facing the Pacific Ocean. But in October of this same year, he had to travel to Boston, to fulfil his engagement to spend half a year at Boston. However, this time it was a lighter heart, because he had been able to arrange for the proper publication of his art journals, one called *Kokka* started in 1889 and another monthly publication of *Bijitsu-In.* he large-sized art journal *Kokka* was to be published by the largest newspaper of Japan the *Asahi.*

OKAKURA'S WORLD-WIDE ACTIVITIES

Okakura came home only in May next year, 1906, when his *The Book of Tea* was published in New York. He bought a large plot of mountain land in Akakura and built a summer house for the family. In June he suffered from kidney trouble and was in Tokyo hospital for some time. In September he sailed for China on a two months' journey, travelling deep in the west, collecting rare art-pieces and visiting Siang town. He returned to Japan in December. He helped the Nippon Bijitsu-In members, especially the four best painters, to move to Idzura town with their family. These artists, Kanzan Shimomura, Taikan Tokoyama, Shunso Hishida and Buzan Kumurse worked ardently under the direct guidance of

Okakura Kakuzo who used his pen-name Tenshin in those years. For the first time in his laborious career, Okakura relaxed for some time to enjoy himself fishing all day long on the ocean.

In 1907 Okakura was again invited by the Japanese Educational Department to serve on the Committee to judge the best paintings of the year. Also he was made the Head of the National Art Syokusei-kai, which united eight associations of art gathered around Nippon Bijitsu-In. On September 22nd, with the purpose of introducing Idzura activities of Nippon Bijitsu-In, Okakura invited a large gathering of celebrities from Tokyo for a moon-light garden party, with many entertainments. December 7th was his departing day for Boston again, this time his fifth voyage. He was made the President of All Japan Sculpture Society. With a donation given by Mr. Akiyama, he could send Yasuda Yukihiko, the painter, to study in Nara, and Mashimoto Eiho to Kyoto. In the spring of 1908 he left for Europe, accompanied by two of his artists disciples, to study European arts. On June 2nd he met his old teacher and co-worker, Mr. E. Fenollosa, in the Louvre Museum, just before his death. Travelling via Berlin and Russia, Okakura visited Peking, where he selected art works for the Boston Museum. He returned to Japan in July. For these art collections Okakura received a letter of gratitude from the Boston Museum. In September, Taikan lost his house in Idzura by fire, and Shunso had to go to Tokyo on account of his eye trouble, leaving Okakura alone in the remote shores of Idzura. But to every annual art exhibition Idzura Bijitsu-In sent out the best of the prize-winning pictures, such as works of Kanzan.

Owing to the removal of the Boston Museum to the Huttington Street building, 1909 was the only year when Okakura Kakuzo did not sail for Boston, which he had done for the last five years, spending half a year there each time. This year was more devoted to his art-work guidance within Japan. Prince Maeda, the rich northern lord, donated enough money for Okakura to help Kanzan, Kokei and Shuho, all promising artists. He sent Shinno Chunosuke, the head of Bijitsu-In Second Department in Nara, to the Boston Museum to mend the Buddhist sculptures. Okakura was asked to compile an English catalogue for national treasures to be exhibited in London for Japan-British Fair in 1910. In July-April Okakura gave a series of lectures to the students of Tokyo Imperial University on "Asian Art History". Those who listened to his famous lectures were strongly inspired and were amazed at Okakura's persuasive powers. His stout body was clad in Japanese dress, looking like a fisherman, with his sunburnt countenance. One of his remarks, recalled by Professor Upeno who later became Principal of Art of Academy, was: "If you really specialise in Japanese Art, you must live in Nara over half a year at least." He himself went to Nara many times.

Okakura's sixth visit to Boston was in September; in October he was appointed to the position of Curator. In January 1911 he went to Europe and met Mr. Bigelow in Paris and stayed in London for some time where his observations on British Museum were written down in his diary. In March he visited Germany and was back in Boston to give three lectures on Oriental Art in April and May: "Nature and Value of Judgment in Oriental Art". "Religion in the Oriental Art" and "Nature in the Oriental Art". The Harvard University bestowed on him the honorary degree of the Master of Art. Dr. Abbot L. Lowell, President of Harvard University, said on the occasion: "Okakura Kakuzo, unrivalled adherent in the mystery of Oriental Art, hospitable to what western land can give, but determined to maintain as the priceless heirloom the native genius of Japan".

Okakura left Boston at the end of July, reaching Japan at the end of August. In September he was taken ill with diabetes. It had been a tiring and long journey, often on a freighter ship, between Boston and Japan, so different from today's Jet-plane flying trips. In April 1912 Okakura opened a memorial exhibition for his beloved disciple, Shunso, who had died in September 1911. Earlier he had visited his beloved disciple in his sick bed in Numazu as soon as he reached Japan. But in May he had to sail on his fourth trip to Tienshing and Peking in China, to decide on the purchase of an art collection.

SECOND VISIT TO INDIA

In August Okakura sailed for India where many of his former friends had died or had gone to other parts of the world. Sister Nivedita had passed away, Mme. Ole Bull was in America, and Miss MacLeod in England. He revisited the Tagore home in Calcutta where his old friend Surendranath impatiently awaited him. Through Surendranath's charming and gifted sister, Indira Devi, Okakura came to know the young Bengali poetess Priyambada Devi, who was related to Indira Devi being her husband Pramatha Choudhury's niece. Okakura was deeply impressed by Priyambada Devi's personality and poetic genius and often addressed her in his letters as the Dear Jewel of the Lotus! One of the poems he sent her from Boston runs like this:

> Our meeting was a momentary dream ;
> Our parting, a reality, sad and long ;

I caress a solitary pine-tree and pity its fate
similar to mine
Rock-chained, sighing, restless in the night.
Lo! A meteor has flown into the southern sky,
—Why could it be not myself?

Sailing from Bombay in October he travelled via Europe to Boston. Ill health obliged him to stay in a Sanatorium in Massachuset State, where he wrote in English *Chinese Art History* (on Tao and Confucian periods). He recommended Nagao Ugan and Hayasaki Kokiohi as members of the Judging Committee of the Fine Arts Museum of Boston, Mr. Warner having resigned his position of Vice-Curator. (Langton Warner had come to Okakura and lived in Idzura under him in 1903 and again in 1909 and was a great admirer of Oriental Art. He saved Kyoto and Nara from being bombed). In 1913 Okakura wrote the libretto for an opera *The White Fox*, which was to be played in New York, but as the musical composer had some trouble it was postponed. Okakura had learned in his childhood to play "Koto" and was knowledgeable in music and had enjoined opera-going in Europe.

Having stayed in Boston for six months, Okakura left for home in April, hoping to undergo treatment for diabetes, long persisting. To his home in Idzura came an auspicious visitor, the Foreign Minister Mr. Makino Count, an old friend of Okakura to persuade him to accept the offer of the Government to become next year the Exchange Professor for the United States of America. This new offer delighted Okakura, despite of his long illness, and resulted in his eighth trip to America.

Meanwhile his eldest son, Kazuo Okakura, who had studied in America, had married and was blessed with a son. Kakuzo, now a grand-father, found a great joy carrying in his arms his first grandson Koshiro, at his Idzura villa. While in Idzura he was invited by Prince Maeda to select the painters from among his disciples to make a historical scroll painting of the Meiji Emperor's visit to Lord Maeda's household. This was followed by another request from the Old Temple-Shrine Preservation Committee for an important conference to draft a resolution to be submitted to the Minister of Education regarding the preservation of the fresco in the Golden Pagoda of Horyuji Temple in Nara. After the conference Okakura fell ill in the old home of the painter Hashimoto, where he loved to stay, full as it was with memories of the devoted pioneer-painter Hasimoto Gaho. In August he moved to his mountain villa in Akakura, about which he wrote to Priyambada Devi so lovingly. He had sent from Tokyo to her and to Surendranath's family nearly twenty pieces of silk apparels with a cheque on a Calcutta bank to meet the Customs charges. Writing to his "Dear Jewel-Voiced" he said "All is said and done —nothing remains but to prepare contentedly for death . . . I feel like a monarch sitting alone in a great theatre and looking at a brilliant performance all by himself. It is a vast void— not darkness but full of amazing light. It is immense silence caused by overwhelming din of clashing thunders." In his last letter he wrote: "Perhaps, I may give up going to China. It is a curious decree of fate that I who was so robust in health till now should fail when I have just begun to taste the joy of life. Perhaps it is punishment for the wild reckless career of my youth. Yet I am in perfect peace with the universe and grateful, oh, so grateful for what it has granted me of late. I am perfectly content and even boisterously happy. I laugh at the clouds that sweep in and whirl round my pillow." On September 2nd, he died of diabetes.

Tomiko W. Kora

RABINDRANATH TAGORE COMES TO JAPAN

Okakura Kakuzo's last poem sent to the "Jewel-Voiced" one in Bengal reads:

> When I am dead,
> Beat no cymbals, no banners display.
> Deep in the pine-leaves on a lonely shore,
> Bury me quietly—her poems on my breast.
> Let the sea-mews chant my dirge.
> If a monument they must raise,
> Plant me some narcissus, a plum-tree of fragrance rare;
> Perchance, one distant mist-white night
> I may hear her footsteps on the moonlight sweet.

He also left behind a Japanese poem which reads: "One distant mist-white night, one million years after—it would be an everlasting delight if we could meet on some cloud-capped hill and spend our lives writing about the unity of Asia and things that will bring the East into closer union. Why did we not meet long, long before?"

But it was not she but the poet Rabindranath Tagore who responded to the call three years later and visited Okakura's land, bearing Bengal's affectionate memories in his bosom. When Okakura had first visited India in early 1902, he did not see much of the poet who was preoccupied with his family bereavement and with the newly started School at Santiniketan. However, he knew that Okakura was staying in his elder brother's house and knew also of his role in inspiring the Indian youth with confidence in their art and in their political future. Therefore, when he came to Japan in 1916, at the invitation of the Indo-Japanese Society, he found time in the midst of public talks and engagements to snatch a few days to visit Okakura's grave in Idzura. After spending a few days in Hakone at the mountain villa of Mr. Hara with whom he had been staying in Yokohama, he visited Karuizawa to give talks to the students of Japan's Womens University in their summer recreation centre. There the poet was the object of devotional admiration of young women students, as he gave them afternoon talks under a huge Oak tree watching the volcanic Asama enveloped in smoke. But the poet's real destination must have been to honour the memory of Okakura in Idzura. So he left by night train, seen off by girls, waving in their hands the lantern lights of farewell. He composed many poems there which were compiled in his *Fire-flies.*

In Idzura, the poet was received warmly by Okakura family members including the fisherman Chiyomatsu, whom Okakura had described as the "boatman, and old denizen of the sea, learned in the ways of the aquatic tribes, a philosopher like all fishermen who have communed with the deep all their lives, a poet in nature because he has learned to read the sea, its mysteries and its dangers. We are great friends and I talk India to him." Idzura has preserved up to this day the long wooden bed where the poet slept in the tatami-room. But the most memorable thing for Rabindranath was to go down early in the morning to the hexagonal room on the rocky cliff. In fact, he spent most of his time in meditation, as the villagers still remember, by the side of the lotus pond or near the earthern mound of Okakura's grave under the pine forest. On the rocky shore Rabindranath heard the roaring waves of the ocean, whose echo lingers in the poem which he wrote there, of which a Japanese translation by Okakura's younger brother is still preserved:

As I listen to the waves of the ocean,
I steal along into the great thoughts you must
have cherished,
On this shore, of far gone-by many an evening
dusk,
Your voice, my Friend, comes wandering
into my bosom,
Like yonder sea-roaring, so deep and profound,
To my listening ears, through the thick
forest of pine trees.

The original English copy is unfortunately lost. His hostess, Kakuzo Okakura's wife, treated the poet with many of her favourite dishes. The fishermen caught fresh rare fish to please him. Gurudeva, Mukul Dey and Mr. Pearson, all clad in Japanese dresses, were photographed with the Okakura family. In the green garden surrounding the house stood a huge stone carved with the bust relief of Okakura Kakuzo done by a sculptor-disciple; the inscription in large letters read: "Asia is One".

At first Tagore was warmly and enthusiastically received in Japan as the first Nobel Laureate of Asia, but after his address to the Tokyo Imperial University "On the Spirit of Japan", the Japanese authorities and businessmen were displeased and criticised it as the voice of a defeated nation. But Rabindranath must have recalled how Okakura had challenged the youth of India to be bravely confident of their Oriental heritage. Afterwards Tagore went to America in September 1916, and his lectures there were published as *Nationalism*. Already his speech at the Tokyo Imperial University had been published in the *Outlook* of New York which Romain Rolland had read with keen interest, saying, "As we expected, the Asians are awakening to realise our European weaknesses." Who can tell if it was not Okakura's inspiration which went through the poet's thought as he wrote on "Nationalism in Japan".

However, it was still later that Rabindranath clearly declared his deep and strong admiration for this genius of Japan to an open audience of Japan. It was in the summer of 1924, when Tagore was in China, that he accepted the invitation of the progressive newspaper, the *Asahi,* through myself, then Miss Tomiko Kora of Kiushu Imperial University. The poet remembered meeting me in New York, in 1919, when I was studying in Columbia University during the World War I, and he kindly let me act as his guide and interpretor. He was with Nandalal Bose, Kshiti Mohan Sen, Kalidas Nag and two Chinese scholars this time. At the Tokyo Industrial Club, where the Indo-Japanese Association organised his lecture, he spoke on "The Oriental Civilization and Japan Mission" which I interpreted into Japanese.

Tagore began by saying "It was some years ago that I came across real Japan when a great original man came to our shores. He lived with us for some time and gave to our Bengal youth immeassurable inspiration. The voice of Asia was carried by this man to our young generation . . . . We used to go together to our village fairs, and away from the town. I remember well how he would often pick up and buy simple earthen pots for oil that were used by peasants, or find simple cheap things to find enchantment and exotic joy in them. With delicate sensitivity he used to find eternal value in the things which are passed unnoticed by our accustomed eyes. We were unconscious about the instinct of beauty possessed unknown by those simple villagers, expressed in those common utensiles. Later he expressed what he experienced in a splendid book. This book, so full of suggestions and beauty of expression, is called *The Ideals of the East.* I had the good luck to encounter him again, when he was the Curator of the

Museum of Fine Arts (China and Japan section) in Boston, in America. There also I saw how deep was the admiration he roused among the highly cultured Americans with whom he had contacts. This encounter was our last one ; his illness was already advanced and he was preparing to go home. He also suggested that I visit China and promised to take me with him to show me the real China which it was impossible for ordinary travellers with shallow curiosity to grasp. He expressed his deep respect towards China. This fact proved and threw light on his great personality. His deep sympathy towards India moved us profoundly, but I found that it was nothing special in its limit, rather it was an expression of his deep understanding and his humane sympathy. It increased my admiration for him more than ever." Rabindranath then went on to describe how this man of genius had opened the eyes of the poet towards Japan and China, and how India owed her art "renaissance" to him. "I wish to confess at this gathering that the most fruitful period of our Bengal spiritual awakening had close relation with Japan, and also that this wonderful influence was what this great genius, Okakura, poured from the bottom of his heart!"

Thus we see how Okakura went to India to co-operate with Swami Vivekananda in the "Mission of Asia", and how his call was answered by Rabindranath Tagore who came to Japan. With this same mission, Tagore went round the world many times, tirelessly travelling and delivering his message of peace and goodwill. The Japanese public has celebrated the Centenary Exhibition of Okakura Tenshin in Tokyo, Osaka, Shizuoka and Fukut with much enthusiasm. Here we recall the poem of Tagore who talks to us one hundred years after:

Who are you, reader, reading my poems
a hundred years hence?

I cannot send you one single flower from
this wealth of spring
One single streak of gold from yonder clouds.
Open your doors and look around,
From your blossoming garden gather fragrant
memories,
Of the vanished flowers of a hundred years before.
In the joy of your heart may you feel the living joy.
That sang one spring morning,
Sending its glad voice across the hundred years.

How wonderfully fragrant are these flowers of one hundred years ago to our modern complex life on this small planet! We are gathering these fragrant fallen petals of flowers every day even now and deeply realise how true brothers those leaders were, influencing each other, appreciating each other. Let us be followers and also real brothers, helping each other, to realise what their fragrant voices are still telling us—"Asia is One"—"World is One".

Donald J. Mork

THE MESSAGE OF RELIGION IN THE ATOMIC AGE

THE atomic age emphasizes the oneness of man. The after effects of war call special attention to the unity of man. The defeated peoples need economic assistance from the victors. Nobody wins. Everybody loses through the destruction of war-time capital goods. It staggers the imagination to think of the benefits to mankind were that war production channeled into useful peacetime goods. Henry Wadsworth Longfellow expressed this thought in his poem, *The Arsenal at Springfield,* in these lines:

> "Were half the power, that fills the world with terror,
> Were half the wealth bestowed on camps and courts
> Given to redeem the human mind from error,
> There were no need of arsenals nor forts:"

No economic knowledge or financial statistics are needed to observe the difference in speed of economic recovery, after a war, of a country that is not spending for military purposes and any country that is spending money for military reasons. After the defeat of Germany in the second World War there was relatively fast economic recovery in that country due to the prohibition of rearmament. The insurance value of military defence is always the forceful argument for the need for military spending, but one does not need to be a specially gifted observer of history to note that weapons are eventually used in war and not just for protection. During the interval between wars the military stores are an automatic loss through obsolescence.

In December 1959, President Eisenhower toured eleven nations in Asia, Africa, and Europe. After this air trip the President wrote in the National Geographic Magazine: "More than ever I am convinced that we have much to learn, just as we have much to give, in our contacts with men of other nations and other faiths. We have ever drawn deeply from the wells of enlightenment in older cultures. . . . In our longings and other aspirations, we are one." The President mentioned that his passport on these journeys was the message of America's desire for peace. That we all want to better the lot of humankind. That we must eliminate hunger and reap each year a richer harvest from the good earth, share a commerce in goods, knowledge, and in wisdom, and thus dwell together in plenty and in peace.

The atomic age warns of the folly to think that we are not our brother's keeper. Our brother's interests are our own interests for our survival, if for no other reason. Science has linked us together through speed of communication and transportation. Science has forced us to realize that we have common social, economic, and political interests. This integration of values is now forced into our consciousness. Similarly, spiritual values must be given more attention throughout the world. Through the realization that we are our brother's keeper will come the eventual discovery that the Divine is in all that exists. Vivekananda said that: "Education is the manifestation of the perfection already in man. Religion is the manifestation of the Divinity already in man." Swami Vivekananda taught the message of his master, Sri Ramakrishna, that everyone was potentially Divine, and each one should work to realize the Divine within and then to release the power made possible because the Divine is within, and finally help others to such realisation. Vivekananda began his career as a missionary of Vedanta philosophy to the West in 1893, when he spoke at the first World Parliament of Religions in Chicago. He lectured in the United States and England for four years before returning to India to aid his fellow-countrymen.

Sri Ramakrishna, born in Bengal, received no formal education in Sanskrit or English and could read and write Bengali only moderately well. Yet he attained a wisdom that was the envy of many of his enlightened, English-educated contemporaries. When he spoke, words came to him from a divine source. He worshipped the Supreme Force in a variety of manifestations, and worshipped him in the manner of Muslims, Jains, and Buddhists. Ramakrishna states that whatever he desired came to pass. Once he desired to build a small hut for meditation and to put a fence around it. Immediately he saw a huge bundle of bamboo sticks, rope, strings, and even a knife, all brought by the tide. There was the exact quantity of material necessary for the hut and fence. When they were built, nothing remained.

Swami Vivekananda delivered a lecture in London on the necessity of religion. In that lecture he stated that of all the forces that have worked and are still working to mould the destiny of the human race, none is more potent than religion. It is apparent, that in many cases the bonds of religion have proved stronger than the bonds of race, climate, or family. It is a well-known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with much greater strength and constancy, than people of the same descent or even blood brothers.

Various attempts have been made to trace the beginnings of religion. In all the ancient religions which have come down to us there is the same one claim made. This claim is that they are all supernatural. Their genesis is not in the human brain, but somewhere outside of it. Two theories have gained some acceptance among modern scholars. One is the spirit theory of religion, the other is the evolution of the idea of the Infinite. One party maintains that ancestor worship is the beginning of religious ideas; the other, that religion originates in the personification of the powers of nature. Man wants to keep up the memory of his dead relatives and, in a certain sense, to worship them.

Study of the ancient religions of the Egyptians, Babylonians, Chinese, and races in America and elsewhere, presents a clear view of at least traces of ancestor worship as the beginning of religion. With the ancient Egyptians, the first idea of the soul was that of a double. This idea is that every human body contained in it another being similar to it, and when death occured this double went out of the body and continued to live. But the life of the double lasted only so long as the dead body remained intact. That is why the Egyptians built those huge pyramids in which they preserved the bodies. This is definitely ancestor worship. With the ancient Babylonians there is the same idea of a double, but with a variation. The Babylonian double lost all sense of love and frightened the living to aid it. Among the Chinese the basis of religion may also be said to be ancestor worship.

On the other hand, there are scholars who, from the ancient Aryan literature, show that religion originated in nature worship. In India there are proofs of ancestor worship everywhere, yet in the oldest records there is no trace of it. In the Rig-Veda Saṁhita, the most ancient record of the Aryan race, there is no trace of it. Some modern scholars think it is the worship of nature that they find there. The dawn, the evening, the hurricane, the gigantic forces of nature, the beauties of nature, these have exercised the human mind, and it aspires to go beyond, to understand something about them. In the struggle they endow these phenomena with personal attributes. Every attempt ends by these phenomena becoming abstractions, whether personalized or not. The whole mythology of the ancient Greeks is simply this abstracted nature worship. So, also with the ancient Germans, the Scandinavians, and other Aryan races. Thus, a strong case has been made out that religion has its origin in the personification of nature.

Vivekananda believes that the foregoing two views on the origin of religion can be reconciled on a third basis. He further believes that this reconciliation is the real germ of religion, a germ that is a struggle to transcend the limitations of the senses. Either, man goes to seek for the spirits of his ancestors, or, he desires to understand the power working behind the phenomena of nature. Whichever of these is the case, he tries to transcend the limitations of the senses. He cannot remain satisfied with his senses. He wants to go beyond them. The explanation need not be mysterious. Vivekananda thinks it natural that the first glimpses of religion should come through dreams. The first idea of immortality may be secured through dreams. Children and untutored minds find little differences between dreaming and their awakened state. What can be more natural than that, they find, that even during the sleep state, when the body is apparently dead, the mind goes on with all its intricate workings? What wonder that men will come to the conclusion that when this body is dissolved forever, the same work will go on. This seems, to the Swami, a more natural explanation of the supernatural, and through this dream idea the human mind rises to higher and higher conceptions. Of course, the vast majority of mankind found out that these dreams are not verified by their waking states. Further, that during the dream state it is not that man has a new existence, but simply that he recapitulates the experiences of the awakened state.

Man finally looked within himself for the Divine. Man continued inquiring more deeply into the different stages of the mind, and discovered higher states that either the waking, or the dreaming. This state of things is to be found in all the organized religions; it is called either ecstasy, or inspiration. In all organized religions, their founders, prophets, and messengers, are declared to have gone into states of mind that were neither waking nor sleeping, in which they came face to face with a new series of facts relating to what is called the spiritual kingdom. They realized things much more intensely than we realize facts around us in our waking state. The Vedas, in the religions of the Brahmanas, are said to be written by Rishis. These Rishis were sages who realized, through intuition, certain facts. The exact definition of the Sanskrit word Rishi is a Seer of Mantrams—of the thought conveyed in the Vedic hymns. These men declared that they had realized or heard, *shruti* is the Sanskrit term, with the inner ear, certain facts, and these facts they put on record. The same truth is declared among the Jews and the Christians. The Buddha is represented as he sat under the Bo-tree until he reached that supersensuous state of mind. All his teachings came through this, and not through intellectual cogitations. A tremendous statement is made by all religions in that the human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reason. Then come facts which the mind could not have ordinarily sensed or reasoned.

It has been said that too much attention to things spiritual disturbs our practical relations in this world. As far back as in the days of Confucius it was said: "Let us take care of this world, and then, when we have finished with the world, we will take care of other worlds." If too much attention to the spiritual may affect a little our practical relations, then too much attention to the so-called practical hurts also. It makes us materialistic. Man is not to regard nature as his goal, but something higher is his goal. Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtile nature within, which is the motive power governing the external. In every society there are people whose pleasures are not in the senses, but beyond, and who now and then catch glimpses of something higher than matter, and struggling to reach it. If we read between the lines in the history of nations, we shall always find that the rise of a nation comes with an increase in the number of men with spiritual ideals and the fall begins when this pursuit after the Infinite has ceased. The source of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground.

Religion must be studied on a broader basis than formerly, all narrow limited ideas and national ideas of religion must go. That each nation or group should have its own particular God, and think that every other is wrong, is a superstition that should belong to the past. As the human mind broadens, the spiritual qualities should also broaden. The time has already come when a man cannot record his thought without its reaching easily to all corners of the earth. By merely physical means we have come into touch with the whole world, so the future religions of the world have to become as universal. At the present time many religious sects and societies, with almost the same ideas, are fighting each other, because one does not want to present its ideas in precisely the same way as another. Religious ideas will have to become universal, vast, and infinite, and then we shall have the fullest play of religion. This does not mean identity of religions.

It is sometimes said that religions are dying out, that spiritual ideas are dying out in the world. To Vivekananda it seems that they have just begun to grow. The power of religion, broadened and purified, is going to penetrate every part of human life. So long as religion stays in the hands of a chosen few, or in a body of priests, it remains in temples, churches, books, dogmas, ceremonials, forms, and rituals. But when we come to the real, spiritual, universal concept, then religion will become alive. It will come into our nature, live in our every movement, penetrate every pore of society, and be infinitely more a power for good, than it has been before. To bring about this harmony, concessions will have to be made, large and painful concessions, but all will be better for the sacrifice, and more advanced in truth. In the end, the knowledge which is confined within the domain of time and space, will meet and become one with that which is beyond them both, where the mind and senses cannot reach—the Absolute, the Infinite, the One without a second.

All of the great religions of the world are ancient and every great religion owes its origin to the lands between the Ganges and the Euphrates rivers. Not one great religion has arisen in Europe, or in America; every religion is of Asiatic origin. If, what modern scientists say is true, that the survival of the fittest is the test, these religions prove by their still living that they are fit for some people. There is reason why they should live for they bring good to many. Great religions exist and are spreading. Religious sects are multiplying all the time. If the claims of a religion, that it has all the truth, and God has given it all this truth in a certain book, were true, why are there so many sects? Many years do not pass before there are many sects founded upon the same book. If God gave a book which contained all the truth about religion, it would not serve the purpose because nobody could understand it. Each one of the many Christian sects claims the Bible for its authority. Each sect says that it alone understands the text and that all the rest are wrong. So it is with every religion. There are many sects in Islam and among the Buddhists, and the Hindus. These facts show that any attempt to bring all humanity to one method of thinking in spiritual things has been a failure and always will be a failure. Let a man start a theory, even at the present day, he will find that if he goes away from his followers they will make many divisions. That is happening all the time.

So, we cannot escape the conclusion that men cannot be made to all conform to the same ideas. That is a fact and Vivekananda thanks God that it is so. He is not against any sect. He is glad that many sects exist and desires that they may go on multiplying. Why? Because, if everyone were to think exactly the same thoughts there would be no thoughts for us to think. Two, or more, forces must come into collision in order to produce motion. It is the clash of thought, the differenciation of thought, that awakes thought. If we all thought alike, we would be like Egyptian mummies at a museum looking vacantly at one another's faces. Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant water. When religions are dead, there will be no more sects. It will be perfect peace and harmony of the grave. So long as mankind thinks, there will be sects. Variation is the sign of life, and variation must be there. If variation is the sign of life, and if variation were so great that at last there will be as many sects as there are human beings, and everyone will have his own method, his individual method of thought in religion, then there will be an ideal spiritual world.

It has been said that every great religion consists of three parts ; namely, faith, hope, and charity. Faith is the theology, hope is the ritual and charity is the ethics. In their ethics all religions show similar goals. They differ in their theology and in their ritual, and even there they may be more complementary than different.

Actually that universal religion about which philosophers, and others, have dreamed about in every country, already exists. It is here. As the universal brotherhood of man is already in existence, so also is universal religion. Who has not travelled in different countries and found brothers in every nation? Brotherhood already exists ; only, there are numbers of persons who fail to see this, and only upset it by crying for new brotherhoods. Universal religion also exists. If the priests, and others, who have taken upon themselves the task of preaching different religions, simply cease preaching for a short time, we shall see, it is here.

There are various grades and types of human minds and what a task religions take upon them. Someone brings forth two or three doctrines and claims that his religion ought to satisfy all humanity. Let us think of a sect with a few good ideas. It may say that all men must come in. But there is no room for them. Bring them in any way. Anything to get them in, for, if they do not get in they will be damned. Does the priest, or sect, pause and ask why it is that people do not come in or even listen. No. Instead they curse the people and lable them wicked. Error is not always one-sided.

The message of religion in this atomic age is acceptance and not exclusion. Not just toleration but acceptance. Accept all religions and worship them all. Go to the mosque of Islam. Enter the Christian Church and kneel before the crucifix. Enter the Buddhist Temple and take refuge in Buddha and in his law. Go into the forest and sit down in meditation with the Hindu who is trying to see the Light which enlightens the heart of every one, for the Divine is in all that exists and it shall never, never, never die. No one religion offers all truth or even avoids error. We should remember that truth might never reach us if it did not borrow the wings of error. Religion is not for the purposes of securing a place in heaven. It is a search for the Truth.

God is Truth and Truth is God. In our search for the Truth let us resign ourselves to the will of God, and we may reach our goal more surely and quickly. In conclusion, let us quote from one of Sri Ramakrishna's illustrations of the foregoing suggestion about our resignation to the will of God. This quotation is an interesting monkey and cat story. "The young of a monkey clasps and clings to its mother tightly when she moves about. The kitten, on the other hand, does not do so, but mews piteously, and the mother grasps it by the neck. If the young of the monkey lets go its hold of its mother, it falls down and gets hurt. This is because it relies upon its own strength. But the kitten runs no such risk, as the mother herself carries it about from place to place. Such is the difference between self-reliance and entire resignation to the will of God."

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Yolanda B. de Conitzer

AN EXAMPLARY STORY TOLD FOR THE CHILDREN OF BOLIVIA*

BEAUTIFUL stories are always for children and for adults with a child's heart, because they understand Poetry in the awakening which gives birth to it and illuminates it. For that reason, here is for you, a true story which will, one day, make you wake up, grow and shine more brilliantly.

He was an Indian child not an Aimará or Quichua Indian, but he was from India—that big country with the shape of a heart, irrigated by distinct and ancient bloods and where four hundred and fifty millions of people live. India is the birthplace of important religions and it is there that Zend Avesta, Vedas, Upanishadas, and Bhagavadgita were written. All these books are full of beautiful teachings, stories, legends like our Bible. In India they speak languages which jingle with the names of princesses and heroes; Sanskrit, Bengali, Gujarati, Hindi, Urdu, Malayalam, Marathi, Oriya, Tamil, Telegu. India is the land of prophets like Krishna, saints like Gandhi and poets like Tagore. You will hear about them when you are grown up. Its inhabitants very much resemble with us. They have a tanned skin, black hair and slim body and look from the depths of their eyes of black stars. They go about dressed up in white linen or cotton. Women wear saris, long pieces of cloth like bits of coloured clouds, wrapped around the waist of a small palm-tree, and on their arms, and ankles jingle bangles of glass, silver and pearls. They go about bare-footed or wearing sandals. There are many poor people in India, because it is always difficult to feed millions. People are beautiful since they have the richness of heart and they are not disappointed since they believe that the human-body is just a shirt and nothing more. And the true "I" will continue to follow its path after death till it attains full felicity (Ananda).

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* Kindly translated from Spanish by Sri N. R. Bhatia of New Delhi-5.

In India, there are Himalayas and the sacred river Ganges (which they call Mother Ganges) about which you will learn in your book of Geography and where you will see pictures of forests and plains, elephants with heavy buttocks, velvety dromedaries, emerald coloured serpents, golden tigers, cows meek like lambs, black birds, beautiful flowers and fruits.

In that legendary land, one hundred years ago, a child was born, whom his parents named Narendranath and whom they called Naren out of affection. Naren had lotus eyes and olive skin. Just like you, child, and like everybody else he had a spark of God in his heart. And so he loved Life in the star and worm, in the stone and grass. And he was a brother to all human beings like Francisco, the small and poor boy of Asis, whom you know.

Naren had a master called Krishnamurti, who taught him to meditate, pray and understand that God is One in the Universe and that He lives in a temple within everybody. It is there within to look for Him and not without. God has many names and images. They call Him Christ, Buddha, Brahma, Allah, Jehova and by other names. He is represented by Cross, Star, Half Moon, Pyre, but He is the Only One who creates us and preserves life in the Universe.

In order to understand the Truth better, Naren turned himself a monk and since he was a brave, robust and struggling boy, he did not know whether to remain in the monastery of

Baranagore to pray and meditate or to go out on the roads to help the poor and to teach them.

After struggling with his doubts, he decided to dress himself up in a yellow tunic of a wandering monk and with a begging bowl and a pilgrim's stick, he left Calcutta for Benares, Ayodhya, Agra, Brindaban, Bangalore, Delhi, Bombay, Madras, Jaipur and other cities with legendary names. At times he was sick or hungry and he lived among the poorest people without any fixed name. He who could not read the story of Christ's Crucifixion without shedding streams of tears, would also suffer from the pain of the people, their ignorance and poverty.

He suffered so much pain for his Mother India that he thought that all in the world should understand one another with the spirit of brotherhood and help one another.

One day, with a burning heart, he armed himself like the Knight of Good. Naren, the robust boy with lotus eyes and olive skin, was no longer Naren but Vivekananda. He dressed himself up in a tunic or red silk, with an orange coloured cord around his waist and ochre turban, he went to ask for the blessings of his Teacher's mother to leave India.

He left Asia and soon came to North America. He saw big cities, full of worldly pleasures, luxury, comfort, and superficial happiness, but lacking in spirit, in true religion. He understood that the divided world could never be happy. But who would unite that Western Civilisation with the Eastern Culture? Who would be the balancing power between the two halves which were yearning for happiness?

Vivekananda began preaching the Truth of the Only God who lived in every human-being, both in the rich and the poor, in the sinner and the saint.

His was the key-word. Before it were opened the empty houses, the houses of hope; hearts of other ages came back to fulfil, chalices not yet opened, thirsty pitchers waiting for water. And houses of abundance opened too; the false thrones, artificial flowers and chandeliers without light fell down. Prisons of ignorance opened up and the imprisoned ones understood that freedom lay in thereby own heart.

Thus, he fought bravely with his words to make them feel that they ought to be "you" and not "I" and that everybody should serve God in men with work, love, understanding and knowledge. That religion should serve as a link between all the peoples of the world.

As he was not betraying their Conscience, everyone admitted these truths and followed him, both in America and in European countries.

After several years, Vivekananda returned to India. He was received with festivity of joy and gratitude. He had awakened sympathy for his mother-land and understanding between East and West, by showing them that God passes His Spirit like the thread of a necklace through the stories of all religions and humanity should unite and not separate itself.

I know, children of Bolivia, that one day you would wish to know more of India, its philosophy, its art, its people and of Swami Vivekananda, the Indian Apostle who was also a poet and who said one day seeing the image of the child Christ on the lap of Mary "I would wash your feet not with my tears but with the blood of my heart."

Roma Chaudhuri

SWAMI VIVEKANANDA'S BRAHMA - VADA : HIS VIEWS REGARDING THE NATURE OF BRAHMAN

AMONGST the numerous systems of Indian Philosophy, the Vedânta is by far the most celebrated ; and, amongst the many Schools of the Vedânta, the Advaita-Vedânta, similarly, is most well-known. Now, the central concept of the Vedânta Philosophy is *Brahman*. Volumes have been written on Him ; but still, the very mention of the term *Brahman* is enough to put a Vedântist, nay, an Indian, into raptures, and start a long discourse on His nature, attributes and powers. For, the idea of *Brahman*, though as old as the Vedas and the Upanisads, has lost none of its charms, even after thousand of years.

In fact, the search after *Brahman*, after something pure, perfect and permanent in the midst of all impurities, imperfections and impermanences, as is as old as human civilisation itself. Thus, at the very dawn of human civilisation, the holy Vedic *Risis*, seers, saints and sages of India, reverentially asked that fundamental question: "Ko No Atman Kim Brahmeti" (Chând. Up. 5. 11.1).

"Who is our Soul, who is Brahman?"

And, numerous attempts have been made, thoroughout the ages, to give an appropriate and a full, correct answer to it, forming the foundation of different kinds of *Brahma-Vâdas* or Doctrines of Brahman.

Swami Vivekananda, too, was an astute Philosopher who made it his mission of life to teach and *preach*, and what is more, *live*, the Vedânta Philosophy of India, in its purest and finest form. Hence, in his numerous speeches and dialogues, as well as, his voluminous writings, he tried hard to make this difficult, yet delightful, idea of Brahman clear to all.

The first question here is regarding the nature or *Svarûpa* of Brahman. The most fundamental characteristic of Brahman is that He is *"Ekamevâdvitîyam"* (Chând. Up. 6.2.1).

"One only, without a second".

All the different Schools of the Vedânta accept this as the basic nature of Brahman. But, naturally, the Monistic and Monotheistic Schools of the Vedânta differ fundamentally regarding the real implication of such a *'oneness'* of Brahman. Thus, according to the Monistic Schools, led by Sankara, the *"Ekatva"* or Oneness of Brahman means that Brahman is the only Reality.

Hence, He is absolutely *"Nirvisesa"* or devoid of all differences (or *Bhedas or Visesas*). Now, differences may be of three kind: *Svâjâtîya, Vijâtîya* and *Svagata.* The first means: Differences amongst members of the very same class; like the difference between one cow and another. The second means: Differences amongst members of different classes, like the difference between a cow and a horse. The third means: Differences amongst the internal parts of one whole, like the difference between one leg of a cow, and another. Now, Brahman, being wholly *Nirvisesa,* cannot have any of these differences. As there is no other *Brahman* besides Him, He cannot, naturally have any *Svâjâtîya* differences from any other Brahman. In fact, He being all-pervasive, there is nothing outside Him—neither any being or object, similar to Him, as belonging to the very same class; nor any being or object, dissimilar from Him, like Satan, demons, and the like belonging to a different class. So, He cannot have any *Vijâtîya-Bhedas* also. So far, all the Vedântists are in perfect agreement.

But their differences arise regarding the question of the third kind of *Bheda* or *Svagata-Bheda* or internal differences. According to the Monistic Schools, Brahman is not a whole of parts, and so He cannot have any *Svagata-Bhedas*. In fact, Brahman is only *One*, and never a *Whole*. For, a whole means a whole of parts, while Brahman has no parts whatsoever. Thus, it is that the *Advaita-Brahman* is wholly *Nirvisesa* or devoid of all parts whatsoever.

But, according to the Monotheistic Schools, led by Râmânuja, Brahman has, surely no *Svâjâtîya -Vijâtîya-Bhedas ;* but He has *Svagata-Bhedas*, for He is a real whole of parts, an actual organic reality, a complete, concrete whole. Hence *Jîva-Jagat*, Souls-and-matter, are His parts, not, of course, in the ordinary or literal sense, He being *Ajada* or non-material ; but in the sense of being different—non-different from Him inside Him, as a part is from the whole. So, Brahman is not *Nirvisesa*, but *Savisesa*. So Brahman is not the *only* Reality, *Jîva-Jagat ;* Souls and Matter are also equally real like Him, though constituting no *"Dvitîya"* or Second. However, the Monistic Vedânta view is, that Brahman is *Nirvisesa*, as pointed out above.

Again, according to the Monistic Vedânta, Brahman is *Nirguna* or devoid of attributes. Here, just as from His *"Ekatva"* or Oneness, follows His *"Nirvisesatva"*, so from His *Nirvesesatva* follows His *Nirgunatva*. For, if He has no differences at all, not even internal ones, He cannot, evidently have qualities, for there is always an internal difference between a substance and a quality.

According to the Monotheistic Schools, however, Brahman is *Saguna*, or possesses all good qualities.

Again, according to the Monistic Schools, Brahman is *Niskriya* or devoid of all activities. This follows from His above characteristics. For, if no differences be possible on

His part, no activities are also so; for, activities, from their very nature, involve numerous kinds of differences, e.g. those between *Kartâ* (Agent), *Karma* (Action or Means), *Upâdâna* (Materials), *Nimitta* (Instruments), *Laksya* (Goal), and the like. Further, Brahman is *Nirvikâra* or unchangeable. But if He is to act, He has to be the *Upâdâna-Kârana* (Material cause,—like a lump of clay, in the case of the production of a clay-jar), and the *Nimitta-Kârana* (Instrumental cause—like the potter) simultaneously; and in both the capacities, He will have to undergo infinite changes. Again, Brahman is *Nitya-tripta* and *Apta-Kâma;* eternally satisfied, with all His desired fully attained. So, why should He act? For, one acts for attaining an unattained end, for gratifying an unsatisfied desire. Hence, it is that Brahman is *Niskriya.*

According to the Monotheistic Schools, however, Brahman is *Sakriya* or an active Agent, His two main acts being *Creation* (*Sristi*) and Salvation (*Mukti*).

According to all the Schools, Brahman is *"Saccidânanda"* —*'Sat'* or Existence, *'Cit'* or Consciousness, *'Ananda'* or Bliss. But, again here, too there are differences in interpretation. Thus, according to the Monistic Schools, *Sat-Cit-Ananda* constitute the very *Svarûpa* or essence of Brahman, not His *Gunas* or attributes. This is but natural, considering the fact that Advaita Brahman is wholly *"Nirguna"*, as stated above. Thus, Brahman is *Existence,* not Existent; *Consciousness* or *Knowledge,* not Conscious and Knowing; *Bliss,* not Blissful.

But according to the Monotheistic Schools, *Sat-Cit-Ananda* constitute both the *Svarûpa* and the *Gunas* of Brahman. Thus, Brahman is, at the same time *Existence* and *Existent*: *Consciousness* or *Knowledge,* and *Conscious* and *Knowing; Bliss* and *Blissful.*

Now, we find that the Advaita descriptions of Brahman are mostly negative, like *Nirvisesa, Nirguna, Niskriya, Nirvi-*

kâra, etc. The reason for this is that according to them, and for the matter of that, others no less, Brahman is incomprehensible through the mind and indescribable by words. Hence, it is that in the Upanisads, there is a beautiful *Mantra*:

Yoto Vaca Nirvariante Aprâpya Manasâ Saha
Anandam Brahmano Vidvân, No Vibheti
Kadâcana" (Tait. Up. 2.4)

"From whom Speech with Mind turn back
Not getting Him at all.
If that Brahman's Bliss be known,
Where's fear or fall?"

Mind and Speech, in fact, are only empirical entities. So, these, are, naturally, incapable of grasping and expressing the Transcendental Reality. Hence, even the description of Brahman as *"Sat-Cit-Ananda,"* too, is more or less negative in nature. Thus, *'Sat'* means that He is not transitory, non-permanent in nature, like, worldly objects. *'Cit'* means that He is not gross or material, like worldly objects. *'Ananda'* means that He is not subject to sorrows and sufferings, like worldly beings.

So, cannot Brahman be comprehended at all? Yes, He can—for, the Vedânta Brahman is not unknown and unknowable. On the contrary, in one sense, He is the easiest object to be known, as He is none but One's own *Atman,* the Self, the Soul in us. But there is a special way of knowing the *Atman.* For, it cannot be known through the ordinary processes of knowledge—it has to be directly realised, or directly seen, by itself, through itself—not through the senses, but in its own light, which is nothing but Brahman's own eternal light. That is why, though in the first part of the above *Mantra* from the *Taittirîya-Upanisad,* it has been said that Brahman is incomprehensible ; in the second part, it has been said the Bliss of Brahman can be directly known or realised. And, that is the Vedânta position.

Now, the point at issue here is: What is Swamiji's view with regard to nature of Brahman? As we have seen, there are two main trends of thought, found in the Vedânta Philosophy, Monism and Monotheism. According to the Monistic Schools, led by Sankara, Brahman is the *only* Reality; according to the Monotheistic Schools, led by Râmânuja, Brahman is the only God, no doubt, but not the only reality—*Jiva-Jagat* —Souls and Matter being equally real, as His *Svagata-Bhedas* or internal differences, as shown above.

All indications clearly show that Swamiji's views regarding Brahman tally with those of the *Advaita-Vedânta* fully.

Thus, he begins by saying that "Brahman is the last generalisation to which we can come" (I. 371).

In fact, we always aim at such a *"Generalisation"* in all our studies—ordinary, scientific or philosophical. At first sight, all the numerous objects of the world appear to be quite different from and unconnected with one another. But we know very well, that, that cannot be. For, then, the world, with so many unconnected, and quite naturally, conflicting objects could not have continued for so long a time. Thus, the world, as definitely proved, is not a *'Chaos'* but a *'Cosmos'*. Hence, in spite of apparent diversities and disunities, there is an underlying bond of unity amongst them all. In this way, several objects, because of their fundamental similarities, come under a general law, or a 'Class'; several classes, in their turn, in a similar manner and for a similar reason, come under a still general law, or a higher class; and so on; till we reach, what we think, the most general law or the highest class. Thus, we cannot, should not carry on our investigation, *ad infinitum*, which, after all is a fruitless process. We have, therefore, to stop somewhere, taking that to be the maximum, at least for the time being. We may, of course, extend the maximum point, and proceed further and further, but stop we must somewhere. Now, where? Science has failed to answer the question finally. For, the limit of Science is not yet fixed. So, here steps in Philosophy. And, what is its verdict? The verdict is not, of course, unanimous. Yet, it is a definite verdict, a firmly believed and a finally accepted one. And, in the case of the Vedânta-Philosophy of India—it is the glorious conception of *Brahman*—the "*Ekamevâdvitîyam*"—the one and one only Brahman. Beyond this world of infinite diversities, we can, we have to go. But beyond Brahman, we cannot go. Hence, it is that Brahman is "the last generalisation to which we can come."

As regards the nature of Brahman, Swamiji fully subscribes to the Advaita-Vedânta view. Thus, like the Advaitins, he, too, says:—"It (Brahman) has no attributes, but is Existence, Knowledge and Bliss" (I. 371).

The question of "*Svarûpa* and *Gunas*" is a fundamental one in Philosophy. This, in fact, involves an interesting problem, as follows: An object has a particular and peculiar "*Svarûpa*" or nature of its own. Right: But what, then, is the necessity of "*Gunas*" or attributes, over and above? Is not the "*Svarûpa*" enough to express fully the nature of the object, to us? Why should we, again, need the "*Gunas*" to do so? For, evidently, here, such "*Gunas*" cannot help us in any way, or add to our knowledge even an iota, for the simple reason that, these "*Gunas*" cannot be more than the "*Svarûpa*" or be different from it, in any way. The common tendency, however, is to speak of the "*Gunas*" over and above the "*Svarûpa*", as manifesting or expressing the "*Svarûpa*", like waves, manifesting the sea. But why should the "*Svarûpa*" require further manifestation or expression, at all, through the help of something else, such as, the "*Gunas*"? Is not the

"Svarûpa" sufficient by itself, competent by itself to manifest or express itself? Is not the sun, self-manifesting, self-revealing, self-luminous? At least, such is the Advaita-Vedânta view and Swamiji's too.

And, so what is the *"Svarûpa"* or Nature of Brahman? As pointed out above, the Vedânta takes its stand on that simple, yet profound, and only positive description *"Saccidânanda"*, though, it, too, as pointed out above, is more or less, negative in nature. Swamiji also subscribes to this Vedânta View of Brahman as inconceivable by the mind, and indescribable by speech.

"We sometimes indicate a thing by describing its surroundings. When we say: *"Sat-Cit-Ananda"* (Existence-Knowledge-Bliss), we are merely indicating the shores of an indescribable Beyond. Nor can we say 'is' about it, for, that, too, is relative. Any imagination, any concept is in vain. *'Neti Neti'* (Not this, not this), is all that can be said, for, even to think is to limit, is to lose" (VII. 72).

Still, what do we mean by *"Sat-Cit-Ananda"*—the description, nearest to Brahman?

"The phrase: *'Sat-Cit-Ananda'* means—*Sat*, i.e. Existence; *Cit*, i.e. Consciousness or Knowledge; and *Ananda*, i.e. Bliss—which is the same as Love. There is no controversy between the *Bhakta* and the *Jñânî* regarding the *Sat* aspect of Brahman. Only the *Jñânîs* lay greater stress on His aspect of *Cit* or Knowledge; while the *Bhaktas* keep the aspect of *Ananda* or Love more in view. But no sooner is the essence of *Cit* realised than the essence of *Ananda* is also realised. Because what is *Cit* is, verily, the same as *Ananda*" (V. 301).

In fact, the concept of *'Ananda'* or *'Ananda-Tattva'*, is a fundamental one in the Vedânta, although, as natural, the Monistic Vedânta concept of *'Ananda'* is quite distinct from the Monotheistic. Thus, in the Monistic Vedânta, which is, by nature, intensely intellectual, there is really no place for feeling or emotion, of any kind whatsoever. So, '*Ananda*' is never called '*Prema*' or love here—it is only taken to be a kind of calm, complete, intellectual realisation—only the other side of *Cit* or Knowledge. But it is in the Monotheistic Schools, specially, in the later ones, that the concept of '*Ananda*' is developed, as an intensely emotional one, into that of '*Prema*' or Love.

Now, Swamiji, though generally subscribing to the Advaita-View, here takes '*Ananda*' or 'Bliss' to be 'Love'. The *Advaita-Vâdins* reject 'Love', not only because it is emotional in nature, but also because it is dualistic in nature, involving the distinction between the lover and the beloved. But if there be only one Reality, one Brahman, who will love whom? Swamiji, however, does not seem to be subscribing to this view. According to him, Love is opposed neither to Knowledge, nor to Oneness; rather, it, too, like knowledge, shows, finally, that the knower and the known, the lover and the beloved are all one.

"We all have to begin as dualistic in the Religion of Love. God to us is a separate being, and we feel ourselves to be separate beings also. . . . We all begin with love for ourselves, and the unfair claims of the little self make even love selfish. At last, however, comes the full blaze of light. in which the little self is seen, to have become one with the Infinite. Man himself is transfigured in the presence of this Light of Love, and he realises at last that beautiful and inspiring Truth that Love, the Lover, and the Beloved are One". (III. 100)

Thus, *"the full blaze of Light"*, the Divine Light, which is nothing but the Light of the Self, reveals to us our eternal oneness with Brahman—call this Knowledge, call this Love, call this by any other name; but its nature is the same; oneness—absolute, unadulterated, eternal oneness. And this is "*Ananda*".

Hence, "Love", as conceived here by Swamiji, is neither emotional, nor dualistic, as ordinarily understood. So, why call it so? Simply because, in Brahman, we find the full and final negation of all worldly states and attributes only, not of divine ones. That is why, *'Knowledge and Love'* being such divine states, are never denied in Brahman, but, rather, taken to be fully developed in Him. Hence, aiming, as he does, at a 'Synthesis', Swamiji takes special pains to include 'Love' too as one of the main characteristics of Brahman.

Again, like the Advaita-Vâdins, Swamiji too takes Brahman to be *"Niskriya"* or without activities. Hence, there is no real Creation at all (Cf. E. G. VII. 161-163). This is the celebrated Advaita-Vedânta Doctrine of *Vivarta-Vâda* or *Mâyâ-Vâda.* According to it, just as we mistake a rope for a snake, so we mistake Brahman for the Universe of Souls and Matter. Hence, just as the 'snake' is *'Mithyâ'*, or 'false', so the Universe is, also, so. So, the world is nothing but an illusion, on our part, due to *'Avidyâ'* or *'Ajñâna'* (Nescience).

Swamiji also holds the same view.

"The phenomenal world depends on this nescience which obstracts knowledge and which has no real existence". (VII. 163)

Another peculiar point in the Advaita-Vedânta is its fundamental distinction between *Brahman* or the Absolute of Philosophy, and *Isvara* or God of Religion. According to it, it is only from the phenomenal standpoint that there is any question of *Isvara,* for, this conception is an entirely dualistic one. From the phenomenal standpoint, there is a question of Creation, also of Religion ; and both in involve Dualism. Thus, Creation implies the distinction between the Creator-cause God and the created-effect Universe ; Religion implies the distinction between the worshipped God and the worshipper man. So, these are not possible from the real, final, transcendental standpoint.

Swamiji's view is also the same.

"The Personal God is the same Absolute, looked through the haze of *Mâyâ*" (V. 193).

Thus, the above brief survey will show that Swami Vivekananda's *Brahma-Vâda* or Doctrine of Brahman is very similar to the Advaita-Vedânta *Brahma-Vâda* or Doctrine of Brahman. Still, the originality of Swamiji lies in his special emphasis on the divinity of the world. In one sense, it is, of course, true that the *Advaita-Vedânta* Doctrine of Oneness of Brahman, really, implies the essential Brahman-hood or divinity of any and everything on earth. But the everyday life of man being naturally dualistic in nature, few strict *Advaita-Vâdins* show any real interest in it. That is why, not a few staunch *Advaitins* are found to be much more enamoured of the idea of the *falsity* of the world than that of its *divinity*; and, as such, the real practical implications of *Advaitism* have not been fully brought out.

But the originality of Swamiji's *Advaitism* is that it, being himself not a mere theorist, an empty dreamer of dreams, an idle lotus-eater, but, on the contrary, a thoroughly practical philosopher, an unselfish philanthropist, an indefatigable social worker, he always tried his best to make a practical application of the *Advaita-Vedânta* to every-day life. Hence arises his Celebrated Doctrine of "*Practical Vedânta*"—the name chosen by him for his own Vedânta Doctrine. (Cf. e.g. II. 289 ff)

Now, what is such a "*practical application*" of *Brahmavâda* or Doctrine of Brahman? It means nothing short of a "Doctrine of Universal Divinity and Universal Service". For, if Brahman be the *only* Reality, then every being, everything on earth must be Brahman; and, must be looked upon, worshipped and served as Brahman.

"Get rid in the first place, of all these limited ideas and see God in every person—working through all hands, walking through all feet, and eating through every mouth. In every being He lives, through all minds He thinks, He is self-evident, nearer unto us then ourselves. To know this is Religion, is Faith, and may it please the Lord to give us this Faith! When we shall feel the Oneness, we shall be immortal. We are physically immortal even, one with the Universe. So long as there is one that breathes throughout the Universe, I live in that One. I am not this limited little being, I am the Universal. I am the life of all the sons of the past. I am the soul of Buddha, of Jesus, of Mohammad. I am the soul of the teachers, and I am all the robbers that robbed, and all the murderers that were hanged. I am the Universal. Stand up then: this is the highest worship. You are one with the Universe. That only is humility—not crawling upon all fours and calling yourself a sinner!" (I. 340)

And then? Then, love and serve and worship all as God.

"Look upon every man and woman, and every one as God. You cannot help any one, you can only serve. . . . . Do it only as a *worship*". (III. 246)

Can anything be more sublime?

Jean Herbert

THE DIFFUSION OF SWAMI VIVEKANANDA'S TEACHINGS IN FRENCH-SPEAKING COUNTRIES

SWAMI Vivekânanda had a very special liking for France and for French culture. He was very well informed about the history of France, which he called the *Karma-kshetra* of Europe, "the fountain-head of everything that is highest in the world", and "the home of liberty". He had mastered the French language to such an extent that he could speak it tolerably well and even write it. I have in my possession the original of a long letter in French which he wrote to Sister Christine.

It is quite natural therefore that he should have eagerly seized the occasion of visiting France when the opportunity offered. He spent some time there in 1900, during the great International Exhibition, in the company of Miss Josephine MacLeod, his faithful friend, of his disciple Madame Emma Calvet, the famous Opera-singer who created the role of Carmen, of the novelist Monsieur Jules Bois and many other admirers. It was my privilege to become closely acquainted with several members of that fortunate group, and they never tired of telling how enthusiastic the Swâmi was about everything French.

But to him France meant more than that. As he himself wrote emphatically, "it is certainly true that if anyone has to give the world any new idea, this Paris is *the* place for its dissemination. If one can gain the approbation of the city of Paris, that voice the whole of Europe is sure to echo back."

Therefore he made a great effort to gain an audience in Paris, "with which no other city", in his opinion, "can compare". He did not seem however to meet with much success. The meetings which he held in the houses of various friends were sparsely attended, and nothing of his was published in French during his life-time.

After his death, some of his faithful disciples continued the work he had started. In 1909, an important Paris monthly, La Revue Politique et Parlementaire, published an extract from his Râja-Yôga: Pratyahara et Dharana. And the following year, the Paris Theosophical Society brought out in book-form the greater part of Râja-Yôga, translated by Madame Wallenstein. In 1922, his "Song of the Sannyâsin" was incorporated in an anthology of poems "Hymnaire de ma Parèdre", edited by Albert-L. Caillet. But none of those attracted much attention.

In 1930, the great French author and thinker Romain Rolland published a most remarkable Life of the Swâmî under the title "La Vie de Vivekânanda ou L'Evangile universel", but that also passed almost unnoticed in spite of the fame of the author.

The French-reading public had to wait until 1935, when, on the initiative of Miss MacLeod and under the guidance of Swâmî Yatîsvarânanda, I started translating and publishing in French most of his important works, which followed each other in quick succession: Mon Maître, Jñâna-Yôga, Karma-Yôga, Bhakti-Yôga (to which were added all his other writings on the same subject), Râja-Yôga, Entretiens Inspirés, and several others. Various extracts also came out in a Geneva quarterly on psychology, "Action et Pensée", edited by Professor Baudouin.

Although they were for several years disdainfully rejected by all French publishers and they had to be published at the translator's expense, they gradually drew the attention of an ever-increasing group of people, intellectuals (mostly medical men and priests) and others. The size of the group, which had been strongly supported by several visits paid to Paris and Geneva by Swâmî Yatîsvarânanda (who even delivered a lecture in the University of Paris, "the model of European Universities", in the words of the Swâmî) soon became such as to justify the sending of a Swâmî to reside permanently in Paris. At my request, the President of the Râmakrishna Mission graciously agreed to second Swâmî Siddhesvarânanda, the son of the second Prince of Cochin. The Swâmî generously agreed to leave his important duties and to come to France. He remained there for seventeen years until he entered *mahâ-samâdhi.* The beginnings were extremely modest. but the personality and the perseverance of the Swâmî gathered around him more and more people. An *âshrama* was eventually founded in Gretz, near Paris. The Swâmî was asked to lecture regularly in a number of French Universities, and finally in the Sorbonne, where he delivered regular lectures over a number of years. Several of his lectures and other works were published in French. One of the greatest publishers had by then taken over the writings of Swâmî Vivekânanda, and gave them considerably greater diffusion. The work even reached such proportions that another Swâmî had to be brought over to assist.

It may now be said that Swâmî Vivekânanda's wish has been amply fulfilled. A great many French-speaking people in France, Belgium and Switzerland are now fairly well acquainted with the teachings of Vedânta as expounded by the Swâmî. Both his name and that of Shrî Râmakrishna have become familiar to the intelligentsia and are occasionally to be met with in books on a number of subjects. In addition to which many people throughout those countries have become actual devotees.

Jean Herbert

The fame he acquired opened the way to several of the other great saints and sages of modern India: Shrî Aurobindo, Ramana Maharshi, Swâmî Râmadâsa, Mâ Anandamayî, and others, whose works are now published by the same firm with considerable success. Not to mention Shrî Râmakrishna himself, for whom the French edition can claim to be the most complete ever published in any language, and was brought out at the same time as the writings of Swâmî Vivekânanda.

The picture would not be complete if no mention were made of the fact that some writings of the Swâmî were retranslated from the French into several other languages, for countries where French is better known than English: into Greek by the famous author Nikos Kazantzaki, into Vietnamese by the great ascetic Nguyen-van-Nhuân, &c.

Tan Yun-Shan

MY HOMAGE TO SWAMI VIVEKANANDA

THE celebrated Chinese Buddhist pilgrim to India, venerable Hsuan-Tsang (A.D. 600-664), Mahayanadeva, Moksadeva, and Tripitaka-Guru of Dharma, said in his famous work "Ta-T'ang Si-Yu Chi" or "Records of the Western World":

> "India is the country where saints and sages appeared in different times successively one after another, in order to enlighten the people and to guide things, like the sun and the moon shining over the world."

This is not merely a tribute of an ardent pilgrim's admiration and devotion to India but an earnest affirmation based on historical facts and traditional scriptures, such as the Itihasas or epic poems and the Puranas or ancient legends, particularly the Srimad Bhagavad Gita and the Bhagavata Purana.

In the 4th chapter of the Srimad Bhagavad Gita, discourses about the *yoga* of wisdom, it was said by Lord Krishna to his devotee thus:

1. "Whenever there is decay of righteousness,
   O Bharata, and rise of unrighteousness, then
   I manifest myself."
2. "For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age."

(*Swami Sivanandaji's translation*)

Here the word 'I' is not used as a personal pronoun in ordinary sense but as a special appellative with particular significance. It means in Hsuan-Tsang's language saints and sages in all times. The Sanskrit term is "Avatara" in plural number or incarnations of Vishnu in every age.

Swami Vivekananda was one of such saints and sages or Avataras not only of India but of the world as well of modern times, who inspired peoples with lofty ideas and noble messages of love, peace, freedom, faternity and unity, harmony and happiness, for the whole world and all mankind.

It is to all these saints and sages or Avataras, either in the past or at present or in the future, I most sincerely pay my humble homages. But here and now, on the occasion of Swami Vivekananda's Birth Centenary, I must specially offer him my homages a hundred time through the publication of an International Compilation Volume in this connection by Sri Prafulla Chandra Das.

Eaghor G. Kostetzky

THE ROLE OF RELIGION IN THE SCIENTIFIC WORLD

MANY people believe that religion has come to a standstill, while science, in its march ahead, is overtaking it. When observed closely, the situation is inverted: mathematics, physics and chemistry have, in the course of a few decades, recorded facts and reached conceptions which had been reserved for different religions and confined to philosophy. New dimensions and new areas of space have been opened; the limit between space and time has been blown up; the difference between matter and energy seems to exist no more.

Is this something new? Does it endanger the great religions of the world in their foundations? Not at all. It is a modest contribution to knowledge, put before the religions rather far on in time.

Simultaneously with the expansion of scientific conceptions, processes of quite a different nature are going on in the field of religion. They aim at the elimination of frontiers and they tend to expand. A few dates of birth are significant: 1858—the pioneer in modern chemistry, Max Planck; 1866—Nathan Soederblom, the Swedish Lutheran Archbishop who was one of the leading initiators of unity among the different Protestant churches; 1879—Albert Einstein, the most inspired physicist of our age; 1881—Pope John XXIII, who called the Second Vatican Oecumenical Council of the Catholic Church for the purpose of clearing the problems of separation within Christendom.

These creative spirits of our age are contemporaries of

Swami Vivekananda, the venerable man of religion, whose birth's centenary is celebrated all over India and outside it.

The new achievements of science have been somewhat neglected by the various religions, but intensively used and applied in practice by technicians, especially, as it seems, by military technicians. Most of those people who speak of the Atomic Age do not refer to modern physics, but have the bombs in mind. The current news and the means of daily traffic reach the farthest corners of the globe. Agriculture, industry, commerce, the entire economy makes use of technical methods and technical skill. The daily life of every human being is concerned with technics of some kind or another. Though in rationalization perfection has not at all been reached in every quarter, the tendency to achieve it is the same in every continent.

The greater the uniformity of life, the more closely are the individuals tied together into large groups. They lose their individual character. Values become less which have always been defended by religion ; mystery ethics, the virtues of the heart, such as piety, charity, inner warmth.

Generally speaking, people strive after a well functioning mechanism, within which there is no room for God. Its cold-hearted anonymity drives people into fear and deprives them of their conscience. And yet, the desire for an ideal is so deeply imbedded in the mind of man that atheism, as a view of the world and a substitute for religion, in trying to take root, finds a vacuum.

A syllabus in the field of religion shows a large number of small religious associations, and the great religions of the world, at variance with one another. They partially respect each other's principles ; but even if their dogmas differ so as to oppose each other utterly, there is one thing common to all of them, and that is the belief in a super-human, divine, almighty being, who must be worshipped; the love of the good in God and in the fellow-creatures; the desire to grow better, the hope for eternal life and, lastly, the prayer. None of the differences in religious practices and in the worship of God can be an obstacle even between very religious individuals in understanding each other across the boundaries which alienate various religions from each other.

For each true religion originates from the revelations of the One God at different times and in different places of the globe. And this common origin brings forth and shows plainly to the eye a remarkable desire for a unity of religions, a desire already felt by many human beings and by groups of people.

One man of religion anticipated and concentrated within himself, in his own, unique way, the entire religious substance of our age. It was Swami Vivekananda, in 1893 he spoke, as an unofficial representative of Hinduism, at a meeting of the World's Parliament of Religions in Chicago. This is what he said: "Accept and understand one another!" He quoted two beautiful passages from the sacred books:

> "Whoever comes to Me, through whatsoever
> form, I reach him."
> "All men are struggling through paths which
> in the end lead to Me."

He has shown the outline of a world religion which will afford room for all the existing forms of belief: "Offer such a religion and all the nations will follow you."

"May He who is the Brahman of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of the Jews, the Father in Heaven of the Christians, give strength to you . . . The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth."

This is how Vivekananda expressed in words what many believers and followers of different religions have hoped for, who have been in a greater or smaller degree aware of it.

It is, in my humble view, most important that he suggested no artificial conception of any kind, that he did not recommend any world religion ready-mould in a retort. As his own religious beliefs are deeply rooted in the religious wisdom of Vedanta, every believer should draw strength from the religion to which he belongs. Only active tolerance arising from true Love that comes from God and leads to Him, can bring about the inner unity of various religions.

Swami Vivekananda, capable of deepest meditation and of a complete renunciation of earthly desires and material goods, suffered heavily through the sufferings of his fellow-creatures, as if those sufferings were his own. Ignorance, illness, poverty and hunger of others affected and tormented him and he set himself the task to eradicate them systematically. In his mind the religious experiences of a high spirit and the religious social activity of a warm heart are linked together.

I now wish to refer to what has been said about the characteristic symptoms of our age. Rationalization, the rationalistic explanation of the supernatural in religion, makes men uniform. Atheism can produce nothing but conventional moral habits which can be changed at any time. As conceived by men, atheism does not liberate mankind but puts it into the narrow prison of space and time. Such is its partial validity, and it is essentially as old-fashioned as are the Euclidean mathematics if compared with the mathematics of the 20th century. Its outward appearance, however, is thoroughly modern: it uses a common-sense language and avails itself of every means of publication; it is of international uniformity.

The world religions, on the other hand, represent a common quintessence of everlasting validity and can never become obsolete, not even in our days. In their outward appearance, however, they are like garments of many centuries, put on the top of one another. The essence of the particular creed is invisible to the masses of man. They think the attack of atheism on the old garments, manifest to the eye, to be the right thing.

In order to be able to convey an eternal message to the mankind of our age, the great religions of the world must realize and then show clearly to the mind both what constitutes their true quintessence and what it is they have in common. They should also co-ordinate social activities with religious duty.

The process of making all men as alike as possible crosses to-day all the frontiers, as if differences between men did not exist. And the poor, assimilated victims, though surrounded by a mass of copies of their own reduced selves, feel lonely and tired.

The world religions should become active as a uniting power to save and to strengthen each human being in his individual quality as an unrepeatable creature of God. Thus religious groups and conglomerations will no longer be mere mechanisms, but will throb with life. Mystery, ethics and virtues of the heart will revive. Peace will not be sought merely as an escape from fear, but men will make efforts to establish it for its own sake. The courage needed to believe in God and the power of brotherly love will overcome moral irresponsibility, even when use is made in some way or other of the mightiest potentialities of physics in the Atomic age. Science and technical means in the hands of men who feel responsible to God will become beneficial.

Finally, with all due esteem for the dogmatic discipline of the Catholic Church, I feel obliged to add some personal thoughts, belonging myself, as I do, to this Oecumenical Church.

The divine revelation which has, in its own sense, neither time nor space, appears essentially everywhere at the same time. But in our human capability of perception it comes to pass in different spheres of time and space. In the year zero the Mediterranean region had the same experience as Asia had about 400 years ago. There was much boiling and much excitement, an immense amount of thinking and arguing was going on, and many heads were making the greatest efforts to comprehend the revelation of God, which had just come about. The most illustrious among the Semitic, Hellenistic and African thinkers strove to reach a higher degree of perception of God and to unite their spiritual forces, also in discussions and disputes.

It is not just my personal view but, as far as I have been informed, a large number of Christians consider it very regrettable that out of that immense and valuable store of spiritual work, performed in the first era after Christ, and destined to serve the development of a new human society, only few achievements were selected and sanctioned by church authority. Nevertheless, some good fruits have also been borne later. But, at the same time, this process caused a pitiable narrowing down of an idea, followed, of course, by intolerance and fanaticism. The concrete (not the ideal one) cycle of Christian culture bears at its positive pole the names of Thomas of Aquinas, of Dante and even of Shakespeare, but the negative pole is that of the Crusades and of the cruel conquest of the colonies.

It is certainly to be regretted that much of that which could serve to bring people near to each other, to unite men of different races and different mentality, has been so quickly, so rashly, condemned and excluded as heresay by official Christianity. Modern scholars have in recently discovered sources found much that shows how many problems would have been spared the present Vatican Oecumenical Council, if the attitude to Gnosticism and Manicheism had not at the time been declining as it had been. There were also signs of excellent opportunities to embrace different cultural cycles which several centuries later existed in Asia.

After so many authoritative prohibitions and limitations, it is now, of course, very difficult, if not, in some areas, quite impossible, to go back to their very sources. More attention should, in my opinion, be paid to those passages of the canonized Christian texts which show traces of an original world religion, such as certain passages from Isaiah (Jes. 42, 1-3, and Ch. 53), the Book of Jesus Strach's Son, and above all, the Gospel according to St. John in its entirety.

Mahatma Gandhi wrote: "There is much in Christianity I greatly admire indeed, but I cannot agree with the strictly doctrinary Christianity. My affection towards Jesus is great. His teaching, his inner wisdom, his self-sacrifice through death move me to adoration. But I must decline to accept the doctrine itself, that Jesus was, in a fixed sense, the incarnation of God, and that he was God's only son . . . . In my eyes Jesus is one of the greatest prophets and teachers ever given to the world. I think I must not lay any special accent on this opinion of mine, that I do not regard as infallible the report of the Bible on Jesus and his life."

The thing that matters is, as I believe, what St. John the Evangelist wanted to express when he quoted these words of Jesus: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (10, 16). And referring to the timeless Revelation of God, beheld by us within the boundaries of time and space: "Your father Abraham rejoiced to see my day: and he saw it and was glad. Then said the Jews unto Him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: 'Verily, verily, I say unto you, before Abraham was, I am." (8, 56-58).

The universal world religion will come, when all the churches and religious assemblies of men shall find within their souls that, which has been taught to them and by them, namely the voice of God The One and The Same, and when they shall recognize and acknowledge Him in all His shapes and whatever His appearance, just as Swami Vivekananda recommended it seventy years ago. Thus God will be comprehended in his self-evidence which needs no "scientific" arguments.

May I conclude with a little tale, written by me many years ago, under the title "God and the wise men."

> A rumour has spread that God has been seen in human shape walking among men. People ran and shouted.
>
> "We will prepare him for his part immediately", decided the wise men at their high assembly. Having set right their most precise instruments for measuring, and equipped themselves with implements necessary for analysis and methods, they set about to prepare God. Then they all surrounded God and began to take off his shirts from his back, one by one. They took off one shirt, then a second, a third and a fourth: like the leaves of a cabbage.
>
> People stood wondering.
>
> The wise men stripped God of all his shirts, and when they took off the last one, they found a void.
>
> And God stood beside, whole and unhurt. He stood there and looked on them with his eyes alive.

I have prepared this tale with a quotation from Dostoyevsky: "Here is a spot on which atheists will always slip and fall over, a thing they will never speak about."

Perhaps this short tale will serve to throw some light upon the subject I tried to present in this article.

Oscar Botto

ITALIAN STUDIES IN ANCIENT INDIAN POLITY

IN a series of interesting articles published on several times in the "Indian Historical Quarterly" from 1925 to 1926, Prof. Benoy Kumar Sarkar had presented for the first time a summary of the *Hindu Politics in Italian.* Nowadays, after years, there is the need of reconsidering again, though in short, the subject and bringing it up-to-date at the light of the subsequent Italian contribution in this particular field of Indology.

The first work mentioned by Sarkar, the *Socialismo antico,* by *Salvatore Cognetti de Martiis* (Turin, 1889), may only be partially included amongst the Indological studies. In fact, the Author is interested in the political situation of ancient India merely because this topic is included in the development of a great plan of comparative researches on the social organization of the ancient world. The work shows a wide textual documentation; however, this is an indirect documentation the Author gathered especially from the works of *Zimmer* (*Altindisches Leben,* Berlin, 1879) and *Bergaigne* (*La religion védique d'après les hymnes du Rig-Veda,* Paris, 1878-1883) to analize it according to the schemes of a too evident and pre-conceived political formulation, which sometimes compels the Author to a real disguise of the historical truth.

The first real contribution to this kind of studies, however, is represented by a pamphlet published in 1899, in Bologna, by *Carlo Formichi*: *Gli indiani e la loro scienza politica* (*Parte prima*: *il re e i suoi doveri*). The Author, whose previous familiarity with the law studies facilitated the research in this field, exposes a concise but accurate summary of Kâmandaki's thought, putting in evidence its actuality and pointing out how its utilitarianism may serve to discredit the absurd commonplace of an Indian literature solely inspired to the themes of renunciation and mysticism.

During the XII International Congress of Orientalists held in Rome in 1899, Formichi delivered a lecture on *Alcune osservazioni sull'epoca del Kâmandakîya Nîtisâra,* in which, against Bühler and Dutt, he mentained that the work is contemporaneous with Varâhamihira or a little preceding the VI Century A.D.

In 1907 *Angelo Maria Pizzagalli* published a brief study on Cârvâka, *Nâstika e Lokâyatika*: *Contributo alla storia del materialismo nell'India antica* (Pisa). Pizzagalli believes that the real Indian theoretical materialism has not its representatives in Lokâyatikas, or Cârvâkas or Nâstikas, but finds its systematic realization in the *nîti,* in whose pragmatism the Indian thought gains its freedom from any kind of prejudices. Pizzagalli took again this interpretation of his in a subsequent article devoted to the study of the relations between the *nîti* and *Lokâyata*: *Brihaspati e la Nîti* (in "Rivista degli Studi Orientali", VI, I, 1914-15). In this article, whose reasonings sometimes appear as questionable, the Author puts forward a hypothesis that *Lokâyata* must be considered as a *nîti,* since Kautilya (I, 2, 10) includes it amongst the systems forming the *ânvîkshikî* and contributing to determine the usefulness in the science of the practical life, the good and bad behaviour in politics.

Once more *Formichi* reproposed the theme of the studies on Kâmandaki in his *Salus Populi* (*Saggio di Scienza Politica*) published in Turin in 1908. The book follows the method of the comparative investigation and analyses Hobbes and

Machiavelli's theories in the research of the point of contact between these ideologies and the ones professed by Kâmandaki. The research, according to Formichi, will bring to the observation that really exists a common background amongst these three theorists ; and this unitary background appears evident from the common admission of the necessity of punishment as the sole restraint of the human instincts, from the acceptance of the unobjectionable absolutism of the sovereignty, from affirming the existence of the continuous state of war among the Nations (thence the duty for every king to defend *by all means* the freedom of his people), from the acknowledgment of an absolute priority to be recognized to the Reason of State. Formichi leads his analysis with acumen and objectiveness, so that he is in the position of putting in clear evidence the methodological differences of the three thinkers, notwithstanding the undeniable affinities which can be noticed in their treatises.

In a subsequent article appeared in 1914 (*Pensiero e azione nell'-India antica,* in "Rivista Italiana di Sociologia", XVIII, 2), *Formichi* considered again, at least in part, what already stated in *Gli Indiani e la loro Scienza Politica.* Referring to assertions taken here and there in the *Sânti Parva* of the *Mahâbhârata* and especially underlining some passages of the *Arthasâstra,* he gave some essays testifying the presence of a real "political wisdom" in the Indian thought and demonstrating how some prejudices must yield before the eloquent reality of Kautilya's teachings.

In the meanwhile, the essential importance of the Kautilian studies was getting more and more remarkable and in fact, in the same year, *G. B. Bottazzi* published at Pisa a volume on the *Precursori di Niccolò Machiavelli in India e in Grecia: Kautilya e Tucidide* (1914). The Author attended at several times to the Kautilian text, to the mss. of Münich, to the authenticity of the *Arthasâstra* and made a comparison between the *Kautilîyârthasâstra* and the *Yâjñavalkyasmriti*. It must be said that several passages of the *Arthasâstra*, of which Bottazzi gives us the translation, should have required a much more precise and accurate interpretation. Some opinions expressed by Bottazzi concerning the originality of Kautilya's conception in regard to the election of the king or to the means suggested for the extirpation of thorns of the State or to theory of peace, are at least disputable. The same may be said, in its whole, about the conclusion reached by the Author, that is that both Kautilya and Tucidides are the forerunners of Machiavelli and Hobbes: it is obvious, in fact, that the indisputable affinities which can be found in these Authors' thought, must not be considered on the ground of an unconditional comparison without taking into account the different historical contingency of which their work may be the expression and the time in which they have been compiled.

The real initiator of the Italian Studies in Hindu Politics is *Mario Vallauri.* The sole partial translation in Italian of Kautilya's work (*Il I adhikarana del Kautilîyârthasâstra,* in "Rivista degli Studi Orientali", VI, 1915, pages 1317-82) is due to him. The aforesaid version based on the text of Shama Sastri (1909) and on the two mss. of the Staatsbibliotheck of Münich (*A.* No. 334 and *B.* No. 335) is led according to the strictest philological method. While taking a constant and close adherence to the text, Vallauri illustrated the situation of the Kautilian thought and justified his own version of the Sanskrit text with a very impressive critical apparatus. For the first time the *Arthasâstra* is, in fact, interpreted with the help of a very wide and indispensable documentation obtained from parallel passages of technical political and juridical texts, as the *Kâmandakîyanîtisâra,* the *Nîtivâkyâmrita,* the *Sukranîti,* the *Mânavadharmasâstra,* the *Nâradasmriti,* the *Yâjñavalkya-*

smriti, etc. Vallauri added, as a conclusion of his work, an index of the rare words of the text and a list of words concerning the espionage terminology: a technical apparâtus essential for studies of this kind: and the lists given later by *Ganapati Sastri* (Vol. III of his edition of the *Arthasâstra, TSS.* LXXXII, Trivandrum, 1925. Appendix II), by *Shama Sastri* (Index Verborum, Mysore, 1924-25) and recently and of course in a more complete way by *Kangle* (The Kautilîya Arthasâstra, Part I, Bombay, 1960, *Glossary*) confirm the utmost usefulness of these specific lexicons.

Some years afterwards, *Formichi* published the complete version of the *Kâmandakîyanîtisâra* under the title *I primi principi della Politica secondo Kâmandaki* (Rome, 1925), but, as a matter of fact, the translation of this work had already appeared serially between the years 1899-1904 (*Versione completa del Nîtisâra con note critiche e dichiarative del testo,* in "Giornale della Società Asiatica Italiana", vol. XII—vol. XVII, part II). In a note written at the closing of the pamphlet, Formichi talks over a considerable quantity of passages in which his version differs from the one published by Dutt (Calcutta, 1896) and opens a polemics whose development is the sole real critical part of this work. The version, which is however satisfactory and adherent to the text, lacks in fact the critical and philological apparatus.

In 1929 *Vallauri* published in the "Atti della Reale Accademia delle Scienze di Torino" (vol. LXIV, pages 314 ff.) an article on the theme *Contributi puranici alla conoscenza della "Nîti".* The Author examines in it the series of the Chapters of the *Matsya-* and the *Angni-Purâna* dealing with the *nîti,* putting in evidence on the base of the results deriving from the comparison between the two texts and the pertinent concordances or affinities with the *Kâmandakîyanîtisâra* and with the *Kautilîyârthasâstra*—extremely interesting elements for the critical interpretation of some fundamental principles of the thought and political praxis in ancient India.

In one of his last publications, *Antichi Politici dell'India* (*"Asiatica"*, VII, 2, 1941), *Formichi* considered again the polemic theme against the supporters of an Indian "unable to create a political science". Reconsidering especially the examination of some generic postulates of the Epic and of more specific others of the *Kâmandakîya,* he illustrates in fact the genuineness of a very precise theory and of a well based political experience in ancient India, demonstrating how the dialectic alternative of a common ethics and a State-ethics had been solved by the theorists of the statesmanship.

The last work we can mention is a brief article published in 1950 by *Vallauri* and devoted to *Fondamenti e metodi della Politica nell'India antica* ("Scientia", XLIV, pages 176 ff.). It shows a panoramic picture embodying practically all the basic principles on which Hindu political theories are founded. Therefore, in a quick but exhaustive synthesis are here examined the principle of the sovereignty, the several aspects of the Royal power, the seven *prakriti,* the international relations, the political utilitarism, the capillary espionage organization and many other themes. It is a synthetic article embracing the entire problematics proposed by this specific field of investigation and is, so to say, the crowning of the Italian Studies in ancient Indian Polity up to 1950.

Chou Hsiang-Kuang

INDOLOGICAL STUDIES IN CHINA & ITS IMPACT ON CHINESE LIFE AND LETTERS

IN the ancient past Buddhism constituted a golden link between India and China. It survives in China; in India it is believed to be extinct. It is true that as a religion, it no longer exists, except on the outskirts of the country, but it is woven into the very texture of Indian life and civilization, and the Brahmanical and Buddhistic elements in Hinduism can scarcely be separated. Far back in the past, when Buddhism flourished in India as a living religion, Chinese scholars and Buddhists came to India not only to acquire the spiritual merit of pilgrimage, but also first-hand knowledge of what they called the "Buddha-land." According to our Chinese historical records the date of their first visits is generally put at A.D. 64. Legendary Buddhist chronicles, such as the *Records of the Lineage of Buddha and the Patriarchs* written by the priest Chih-pan in the Sung dynasty (A.D. 1227-1280) say:

"The Chinese emperor Ming Ti of the Eastern Han dynasty, in the 7th year of his reign, once dreamt that a golden man came flying into the palace with the light of the sun shining upon his neck. The next morning the emperor enquired of his courtiers what the message of that dream was. One of them, named Fu-yi, immediately informed him that it was the sage of the western world, named Buddha, who lived at the same time as the Chou dynasty. Ming Ti was so impressed by the dream that he sent as envoys General Tsai-yin, Dr.

Ch'eng-ching, Wang-tsun and other eighteen members in all, on a mission to India to bring Buddhist scriptures and priests. After two years, General Tsai-yin and others met two Indian monks named Mahakashyapa Matanga and Dharmaraksha in the Yueh-chi country of Central Asia and received images of Buddha and Sanskrit texts which contained more than six million words. These were brought to Lo-yang in A.D. 64, as well as the two Indian monks riding on white horses. They paid their respects to the Chinese emperor and lived at Ho Lu Monastery. The following year, the emperor ordered the White Horse Monastery, outside the west gate of the city of Lo-yang to be built. Matanga then started upon the translation of the *Sutra of the Fortytwo Sections.*"

After the Han dynasty, from 206 B.C. to A.D. 220 civil war and foreign invasion devasted China. The empire split up into three parts, the three Kingdoms of Wei, Shu and Wu. During the reign of the Wei kingdom, monastic Buddhism spread in China. Lo-yang continued to be the capital of the Wei (A.D. 220-65) and the work of Buddhist missionaries in the peaceful White Horse Monastery of the city continued. In the most important of Chinese catalogues of Buddhist books, the "*A Catalogue of Books on the Teaching of Sakyamuni*", compiled in the Kai-yuan period of the Tang dynasty, A.D. 713-741, it is mentioned that there were four great Buddhist translators in the Wei Kingdom:

I. Dharmakala who was a native of Central India and who translated the *Pratimoksa* of the Maha-Sanghika School in A.D. 250, at the White Horse Monastery.

2. Contemporaneous with Dharmakala, was the monk K'ang Seng-kai, who came to China in A.D. 252. From his Chinese name K'ang Seng-kai, it would seem that he was not an Indian, but a Sogdian. He served the cause of Buddhism by his translations at the White Horse Monastery.

3. Dharmasatya, who was a Parthian monk, and worked in the White Horse Monastery in the year A.D. 254. He translated the text *Dharmaguptanikaya-karman* into Chinese.

4. Dharmabhadra was also a Parthian and who worked for the spread of Buddhist literature. After the Eastern Han dynasty up to the period of the Three Kingdoms, not only did many Buddhist monks come over to China from India and devote themselves to Buddhism, but Chinese scholars also went to India in search of Buddhist texts. The first Chinese was to do so was Chu Shih-hsing; in A.D. 260 he left China for Khotan where he copies a *Prajna Sutra* which consists of 90 volumes, known in Chinese as the *Panchavimsatisahasrika-Prajnaparamita.* According to the *A Collection of the Records of Translations of the Tripitaka,* Chu Shih-hsing, who became a monk devoted himself to Buddhism in the fifth year of emperor Kan Lu of the Wei Kingdom (A.D. 260). His work at Lhotan consisted in copying 90 volumes of Sanskrit Sutras, containing more than 600,000 words. He went to Khotan from Loyang covering a distance of more than 2,000 miles, lived there for twenty years and secured Buddhist texts which were sent to China. There he passed away after a life entirely devoted to the spread of Buddhism.

In course of time the Three Kingdoms of Wei, Shu and Wu declined, and in their place appeared the dynasty known in Chinese history as the Western Tsin dynasty (A.D. 265-317). This dynasty exercised imperial authority for half a century from Chang-an, which had till then kept the fire of Buddhist culture burning in its monasteries and temples. During this period of fifty years, Prajna literature became so popular in the country that many translations of it were made into Chinese. When Kumarajiva came to China, he translated the whole of the *Panchavimsatisahasrika-Prajnaparamita* into Chinese. The work known as the Four Sutras was also translated into Chinese at the same time. These Sutras are:—

1. The *Pranyamula-Sastratika* by Nagarjuna in four volumes;
2. The *Dvadasanikaya-Sastra* by Nagarjuna in one volume;
3. The *Mahaprajnaparamita-Sastra* by Nagarjuna in 100 volumes;
4. The *Sata-Sastra* by Devabodhisattva in two volumes.

The Buddhist scholars, contributed to the spread and rise of the "Dharma Nature School."

Kumarajiva came to China in the 3rd year of the reign of Hung-Shih of the later Ch'ing dynasty (A.D. 401), of the Yao family, and died in the 15th year of the Hung-Shih's reign of the same dynasty. He was commanded by the Tartar Chief to translate sacred Buddhist texts obtained from India. Even to-day, his name may be seen on the first title page of several principal Buddhist classics.

A year before Kumarajiva came to China, Chinese monk, Fa-hsien, visited India. Fa-hsien was a native of Wu-yang, which is still the name of large part of the present Shansi province. He became a monk at the age of thirteen years and by the age of twenty he had completed his novitiate and taken on the monastic obligations of the Buddhist order. His great courage and clear intelligence and the strict regulation of his demeanour made him conspicuous among monks. He lived at Chang-an and deplored the mutilated and imperfect state of the collection of the texts of discipline. He left China for India in the 3rd year of Lung-an's reign of the Tsin dynasty (A.D. 399), and returned in the year A.D. 412. In India he succeeded in getting copies of the Vinaya-pitaka of the Mahisasaka Sect of the Dirghagama Samyuktagama Sutras and of the Samyuktasancharya-pitaka—all works unknown in China. Fa-hsien's account of his journey to India is entitled *Records* *of Buddhistic Kingdoms*. At this time India was known in China as the country of the Buddha.

At this time the eminent Buddhist monk Bodhidharma reached the Chinese territory in the Sung (Liu) dynasty (A.D. 420-478). Later he went to the territory of Northern Wei dynasty and preached his Dhyana doctrine at Sung mountains. Bodhidharma's purpose and technique of teachings may be summarized as follows:

1. A special transmission outside the Scriptures ;
2. No dependence upon words and letters ;
3. Direct pointing to the soul of man ; and
4. Seeing into one's own nature and attaining Buddhahood.

Bodhidharma foretold that "with five petals the flower would be complete" succeeding generations produced five outstanding teachers, from whose particular methods five Chinese Ch'an schools were evolved continuing the teaching and transmitting the Dharma.

Now we shall come to the Prince of Travellers—Hsuan-tsang, who visited almost every corner of India in the period A.D. 630-645 and was on terms of intimate friendship with king Harsha and other Indian monarchs. On his return home he wrote his memoirs *Records of the Western Land* which are so rich in detail and so exact that historians, geographers and archaelogists have been drawing on them for years, without exhausting the wealth of material contained in them.

Hsuan-tsang collected, translated and edited the Buddhist books numbering 657 distinct texts, which he had brought with him from India.

The texts are as follows:—

		Treatises
1.	Mahayana Sutras ...	224
2.	Mahayana Sastras ...	192
3.	Sthaviravada Sutras, Sastras and Vinayas	14
4.	Mahasanghika ...	15

5.	Mahisasaka	22	10.	Hetu-vidya	36
6.	Sammitiya	15	11.	Sabda-vidya	13
7.	Kasaypiyah	17			
8.	Dharmagupta	42			
9.	Sarvastivadin	67			657 *Treatises*

Hsuan-tsang, for this undertaking set up a large staff of translations, all versed in the knowledge of Sanskrit at the Great Compassionate Favour Monastery. This monastery was built at Chang-an by the emperor Tai-Tsung of the Tang dynasty. At the conclusion of the year A.D. 647, he has completed the translation of (1) Bodhisattva-pitaka-sutras ; (2) Buddhabhumi-sutra ; (3) Satamukhi-aharani, and others. By the end of the year 648, he had completed in all fifty-eight books including the *Records of Western Land.*

Soon after Hsuan-tsang's death in A.D. 650, I-tsing, an equally famous Buddhist, also travelled in India and left ample information about his journey. Born in the year A.D. 634 in Fan-yang, he was admitted at the age of seven to a monastery ; he was only twelve when his teacher died. Putting aside the study of secular literature, he devoted himself to the sacred canon of the Buddha and was admitted to the order when he was 14 years old. He tells us, that it was in his 18th year that he decided to travel to India ; he did not, however, carry it out till he was thirty-seven. He then embarked for Yang-chow in a Persian boat and 20 days later his vessel sighted Sumatra. He stayed there for 8 months, six months at Srivijaya (Palembang) and two months in Malaya. Then a Sumatra vessel bore him across the Bay of Bengal and he landed at the port of Tamralipta, in A.D. 673 ; there he stayed for a year in order to perfect his knowledge of Sanskrit before penetrating into the interior of India.

He paid a visit first to Gaya and Kusinagara, and stayed for ten years at Nalanda receiving the teaching of the Pandits and collecting four hundred Buddhist texts, amounting to 500,000 Slokas. On his way home, he stayed in Srivijaya, studied for about four years and translated more Buddhist books into Sanskrit and Pali. But as the work was beyond the powers of a single man, he went in 693 to China to look for helpers. He landed at Canton, and after recruiting his disciples, he returned with them to Sumatra in four months.

I-tsing stayed at Srivijaya for more than five years, editing his personal notes and translating his Sanskrit texts. In A.D. 695, he returned to his native land, and in the middle of the summer of the year made his entry into Lo-yang, where he resided at the Monastery of Great Happiness. He translated 56 works in 230 volumes. He died in A.D. 713 in his seventy-ninth year.

This long cultural intercourse between China and India, which began from the Eastern Han dynasty and lasted till the Sung dynasty was something unique in history. These two countries were linked for many centuries by the learning of Buddhalogy, which was introduced by Indian monks in China, Chinese and Indian Buddhist scholars translated more than five thousand books, which constitute the present-day Buddhist Tripitaka, collected and printed by the Chung Hwa Institute of Buddhist Culture, Taipei, China, Republic of China.

What is it that we have thus received from India? Let us try to answer this question. In the spiritual plane, she taught us two important things.

(1) *India has taught us to embrace the idea of absolute freedom*—that fundamental freedom of mind which enables it to shake off the fetters of past tradition and habit as well as the customs of the particular contemporary age, that spiritual freedom which casts off the enslaving forces of material existence. In short, it was not merely that negative aspect of freedom which consists of ridding ourselves of outward

oppression and slavery, but that emancipation of the individual from his own-self, through which men attain liberation, peace and fearlessness.

(2) *India has also taught us the idea of absolute love*—that pure love towards all living beings which eliminate jealousy, anger, impatience, disgust and emulation, which expresses itself in deep pity and sympathy for the foolish, the wicked and the simple, that absolute love, which recognizes the inseparability of all beings: "the equality of friend and enemy," "the oneness of myself and all things." This great gift is contained in the Buddhist Tripitaka. The teaching of those five thousand volumes can be summed up in sentence: "cultivate sympathy and intellect, in order to attain absolute freedom through wisdom and absolute love through pity."

In the field of letters, India has impacted us in valuable progress. The translation of Buddhist texts into Chinese gave us new ideas, new systems and new material for the Chinese literature.

1. *Enrichment of Chinese Phrases*—During the eight hundred years between the Han and the Tang dynasties, prominent Chinese Buddhist scholars created more than 35,000 new phrases and words. There were two methods: one combined single Chinese words to evolve a new meaning, such as *Chin Ju; Chin* means real, *Ju* means likely their combination means *Bhutatathata.* The word is fundamental to Mahayana Buddhism, implying the absolute, the ultimate source and character of all phenomena. Another example is the word *Chung Sen; Chung* means all of many; *Sen* means born; and the combination is a new phrase meaning *Sattva,* all the living beings. A third example: the word *Yin* means first cause, *Yuan* means second cause; when these two words are combined, it is translated as *Hetupratyaya.*

Another method was the adoption of Sanskrit word with its original sound; an instance of this is the word *Ni Pan* which is the rendering of the Sanskrit *Nirvana.* And *Cha Na* came from the Sanskrit *Ksana.* At that time, the Buddhist translators not only created many new phrases but also said to it that they were distinct and correct. This is truly a great contribution to the Chinese letters.

2. *Birth of the Chinese Alphabet*—Written Chinese consists of numerous symbols which in the earliest stage of their history were mainly pictographic in form. This was a great handicap. With the introduction of Buddhism and Sanskrit a number of Indian scholars attempted to invent an alphabetical system to solve our difficulties. The first alphabet that was thus introduced appears to have been one of fourteen symbols. It is called *Hsi Yu Hu Shu* or Foreign Writing of the Western Countries and also named *Ba La Men Shu* or Brahmanical Writing. It was then that the Indian Buddhists who had come to China assisted in forming, on the model of the Sanskrit alphabet, a system of thirty-six initial letters, and described the vocal organs by which they were formed. They also contributed certain tables which were helpful in the spelling of words. Shen Kung, a Buddhist priest is said to have the author of the system and the dictionary *Yu Pien* or Discrimination of Language was one of the first extensive works in which it was employed. There was also a famous historian named Sheng-yo, to whom has been attributed the discovery of the Four Tones. In his biography in the *Book of Liang Dynasty* we read: "He wrote his Treatise on the Four Tones to make known what man for thousands of years had not understood; the wonderful fact which he alone in the silence of his breast came to perceive." When the Republic of China was established in 1911, our national government introduced the alphabet of the standard language to the people. Although it was rather crude and did not yield very satisfac-

tory results, it furnished us with valuable material for further experiment.

3. *Translation of Chinese Literary Style*—Written books of ancient China do not show sufficient effort at organization and therefore lack clarity of presentation. With the advent of Buddhist classics, they were more systematised and consequently more lucid and logical. Indian Hetuvidya and methodology ushered in a new era in the art of writing. At the same time, Buddhist translations were being written both in verse and prose. It created a new field for Chinese literature. All translations of Buddhistic literature were written simply, because in the study of Buddhist books the object was to emphasize original meanings and not to make fine literature. Late Dr. Hu Shih in his work, the *History of Dialect of Chinese Literature,* states that the story of *Jen-pen Minister* (see *Asta-sahasrika-prajnaparamita*) was written in a style of revolutionary dialect in that age. He also said that the prose of Dharmaraksa and Kumarajiva were written in the then Patois. Dharmaraksa and Pao-yun had translated several Buddhist Sutras in the literary style of the enigma, it was composed according to the rhyming tone of mass songs. During that time, poets wrote several poems containing Buddhist thoughts. For example, there was a great poet of the Tang dynasty named Lee-po whom his friends called the "banished immortal," because he seemed to have come from a higher world than this one and to have looked into realms that most men could not see. Here are his verse, full of Dhyana:

Why do I live among the green mountains
I laugh, and answer not, my soul is serene;
It dwells in another heaven and earth
belonging to no man:
The peach trees are in flower, and the water
flows on.

Afterwards there was a development in the style of Yu Lo or sayings generally used by the Dhyana priests and Neo-Confucianists. This likewise was related to Buddhist literary writing.

4. *Chinese Writers' Horizon Widened*—The highly imaginative literature of India liberated Chinese literature which was lacking in profound imagination. Indian writers had a priceless treasure in the two great epics, the Mahabharata and the Ramayana, the richest poems in the world, to draw upon. The Buddhist poet Asvaghosa's poetic work is known as the *Buddha-carita-kavya-Sutra* which has been translated into Chinese by Dharmaraksa, exerted great influence not only on Chinese Buddhism but also on Chinese literature. As Prof. Liang Chi-chao said, our long poems of *A Heroine of Mo-lan* and the *Peacock Flying towards the South-east* belong to the style of the Buddhist literature. The novels and dramas of the Tang, Sung, Yuan and Ming dynasties were influenced by Buddhism indirectly.

The Records of a Pillow of the Tang dynasty is a typical example. It is about a Taoist named Lu who having once stayed at a Serai had conversed with a scholar who deplored the poor conditions under which he laboured ; Lu ultimately gave his companion a pillow and asked him to go to bed. The unhappy scholar at once fell asleep and dreamt of life-long prosperity ; awakening, he perceived that everything that had happened was illusory.

Another popular novel the *Plum of the Golden Bottle* of the time of the Sung dynasty narrates the story of a young man, the son of See-men Ch'ing, whom a Buddhist priest Po-chen teaches the noble precepts of Buddha ; the boy then changes his surname from Hsiao-ko into Ming-nu and finally follows the priest as a Sramana.

A famous writer of modern China, late Cheng Chin-tu, divides a play into three parts : (*a*) the main body, (*b*) the minute details, and (*c*) the local drama. Dramatic dancing and singing had their origins in ancient times, but a combination of the two seem to have appeared till after the period of the Wei and the Tsin dynasties. The earliest opera play we know of was called Pu-tow (the Wedge). Modern research has shown that it was introduced from India. Till the end of the dynasties of Northern and Southern China, several musical instruments, introduced into China from India, passed through Central Asia. The Yang emperor of the Sui dynasty collected all the instruments and divided them into nine groups; among them were some instruments from Khotan and India.

The popular instrument of that time was the Kon-ho, a stringed musical instrument used by the ancients; it came from India during the Han dynasty. An important musical instrument used in the Han and the Tang dynasties was called the Pi Pa, a guitar which came from Egypt, Arabia and India. Thus we see that both the literature and music of China have been deeply influenced by India. We also see the stories of the Chinese plays, such as a *Play of Thunder-peak, A Dream of Butterfly, A Record of Southern-trees,* were Buddhist. A style of Chinese essays called San Wen, meaning short prose has been discovered in Tung-huang caves; it occupied an important place in Chinese literature. Late Prof. Lo Chin-yu of National Peking University, called it the Buddhist lyric. Actually there are some differences between "reading prose" and Buddhist lyric; the later comprise religious songs translated from the Sanskrit. It was prevalent in the Tang dynasty. The former is a system of prose which consists of two parts both for reading and singing such as the reading prose of Vimalakirti. Another popular reading prose is known as *Mahamaudgalyayana seeking his mother from Shades.* It describes how Mahamaudgalyayana, in order to save his mother from hell, inspired the people with the sublime ideal of "universal love" of Buddhism.

What I have referred to above sums up the essence of our Buddhist heritage and I am proud to say that we have turned in to good purpose. Indian thought has been entirely assimilated into our world of experience and has become an inalienable part of our consciousness. Buddhism impact not only China's literature but also paved the way for a renaissance of Confucianism under the Sung and the Ming dynasties. The common people with characteristic indifference, did not notice how the foreign religion had spread, but a few recognized the superiority of the Indian intellect, especially in metaphysics and methodology. But this recognition of the merits of Buddhism actually became an impulse for the disciples of Confucius to rejuvenate Confucianism.

Under the Sung dynasty (A.D. 960-1280), Chinese philosophy awoke, refreshed as it were after the long sleep of a thousand years. Buddhism seems to have stirred up the Chinese intellect to respond to new stimuli. It had fed the Chinese mind with new food to digest and assimilate into its system. The result was the rise of the Sung Rationalism or Li Hsueh of the Sung dynasty.

It was an attempt to put into orderly form the current beliefs of cultured and educated minds about the universe—to integrate into a consistent whole the philosophical thinking of the age. Chu Hsi was generally recognized as the master of the Sung Rationalism. This great thinker Chu Hsi (A.D. 1130-1200) and his predecessors whom he loved to call his masters, formed a group generally known as the "Five Philosophers." Their names, in the order of their appearance were Chau Tung-yi, the two brothers Cheng-hao and Cheng-yi, their uncle Chang Tsai and Chu Hsi. Chou Tung-yi the first of the five philosophers was born in A.D. 1017, more than a hundred years before Chu Hsi ; the last of the philosophers, and passed away in A.D. 1073, in his fifty-seven year. The whole period from the birth of Chou Tung-yi to the death of Chu Hsi in 1200, covered nearly two centuries. Chou Tung-yi's most notable literary works have fortunately been preserved. They are the *Tai Chi Tu Shuo* or the *Diagram of the Supreme Ultimate Explained* and *Yi T'ung Shu* or the *Complete Interpretation of the Book of Changes* both of which were edited and published after the author's death by his pupils Cheng Hao and Cheng Yi. He selected a passage in the *Book of Changes* to elaborate a theory of the universe, the fundamental thesis of which is the twofold assertion of the unity of the Great Source from which all things proceed and the essentially ethical character of the Source. This theory was elaborated in his monograph. In its opening sentence, the One Source to which all things are to be traced is described as "Infinite". And also the "Supreme Ultimate" by which the author meant to predicate infinity of the First Cause, not in the bare negative sense of the absence of all limitation, but with the positive connotation of an ethical Being, the absolute truth, immanent in the universe as the source from which all things spring, and at the same time transcending time and space and all material existence. The fuller consideration of the significance of this doctrine must be left for a later time; but the reader may here be reminded that the great achievement of the Sung School was to resecure the ethical teaching of the Classics from threatened oblivion by bringing it into close relationship with a reasoned theory of the universe which, in comparison with Buddhism, may at least be called kindred philosophy. The achievement goes largely to the credit of Chou Tung-yi's doctrine of the Supreme Ultimate.

The close relationship between the ethical teaching or the Sung School and their theory of the universe is strikingly illustrated in Yi T'ung Shu or the *Complete Interpretation of the Book of Changes*. Chou Tung-yi first explains what is called the foundation of all good, namely truth which prevades all nature. It is in fact, another word for the Absolute itself, which the author in his earlier treatises terms the Tai Chi or Supreme Ultimate. This Absolute Truth is the root of all goodness, whether in the saint, or the sage or the noble man. From the consideration of Truth the author passes on to the praise of Moral Law as manifested in the five cardinal principle of man's moral nature, and cherished in their perfection by the saints. Concerning the question, how to observe this law, Chou Tung-Yi says:

"The sages fixed the principles of Jen or comprehending human heartedness; and Yi or righteousness and made quietude the guiding principle, thus establishing a standard for mankind."

Because the man who has become really a Jen and Yi man is the sage, and the sage is one body with Heaven and Earth and all things. For him Heaven and Earth and all things are not something external to himself, nor is he in relation to them something internal. For him the contrast between himself and others no longer exists. Chou Tung-yi said the same thing in the later chapter of his *Yi T'ung Shu.* The principles of government, the place of Thought, Love, Reverence, Friendship, and Music, in the inculcation and growth of virtue and the relation of all these to the Will of Heaven and the nature of man are treated of, with examples of saintly attainments in Yi Yin the minister of Tang, and Yen Yuan, the pupil of Confucius. As regards quietude as the guiding principle, which had been recognized by all Buddhists, the later the Sung Rationalists made a change. In their treatment of "Spheres of Living", they did not inculcate quietude so much as composure; in their statements about methods of spiritual cultivation, they urged Reverence. This was a very great variation on Buddhist thought.

Of the two brothers Cheng Hao and Cheng Yi, the former is generally referred to by his literary name Ming-tao and the latter Yi-chuan. The writing of the two brothers are chiefly in the form of essays and letters. They have been collected and compiled. The most important of them are entitled the *Literary Remains of the Two Chengs*; the *Additional Remains of the Two Chengs*; the *Collected Writings of Ming-tao*; the *Collected Writings of Yi-chuan*; *Songs of the Soil from Yi-chuan* and the *Selected Utterances of the Two Chengs*. Yi-chuan wrote a commentary on the book of changes entitled Chou Yi Chuan which is often referred to, and seems to have had great influence in the development of the doctrines of the Sung Rationalism. Ming-tao does not seem to have produced any large or distinctive work such as Chou Tung-yi's *Yi T'ung Shu* or Chang Tsai's *Cheng Meng*. Yet Ming-tao's Ting Hsin Shu or *a treatises on the steadfast nature* of which the ideas expressed are in many repects similar to those held by the Dhyana school of Buddhism. Ming-tao said: "The constancy of Heaven and Earth have no mind. The constancy of the sage lies in the fact that his feeling is in accord with all things, but he himself has no feeling." Yi-chuan also said: "Heaven and Earth have no mind and yet they completely transform; the sage-man has a mind and yet is Wu Wei or inactivity." Thus what the Dhyana School of Buddhism spoke of as having no deliberate mind amounted to the sage-man having a mind but having nothing contaminating or enchanting it.

·As a matter of fact, Ming-tao had an affinity with both of Taoism and Buddhism and was the forerunner of the Sung Rationalism. I-chuan laid emphasis on the Tao of the Yi amplifications. He discovered what in western philosophy is called the world of ideas and because leader of the Sung Rationalism.

The fourth of the famous Five Philosophers was Chang

Tsai, commonly known as the Master of Heng-chu, the uncle of the two brothers Cheng. His most important works were the *Cheng Meng* or the *Right Discipline for Youth* and *Hsi Ming* or the *Western Inscriptions,* both preserved for us in the Hsin Li Ta Chuan or the *A Symposium of the Rationalism.* The Hsin Ming is mainly ethical. Its name derived from the fact that its precepts were inscribed on the western wall of his library. In the *Hsin Ming* we find this:

"The Ch'ien i.e. Heaven is called Father, the K'un i.e. Earth is called Mother. (As a man) I am so insignificant that in a muddled kind of way I dwell between them. Therefore in regard to what fills the area which is Heaven and Earth. I am part of its body, in regard to what directs the movements of Heaven and Earth, I am part of its nature. All men are my brothers from the same womb, all things are my companions." Also:

"To honour men of great age is to pay due respect to their (i.e. Heaven and Earth) elders: to be tenderly kind to orphans and the weak is to give due care to their young people. The sages are men who are identified with them (i.e. Heaven and Earth), the worthies are their fine flower." Also:

"To have understanding of their transforming power is to be able to hand down what they do, to plumb the depths of their divinity is to maintain their purpose." Also:

"Wealth and honour, heavenly grace and favour, may be given to me to enrich my life ; poverty and low estate, grief and sorrow, may be given to you as the discipline required for accomplishment. While I am alive, I serve them obediently ; when I am dead, I am at peace."

Here we are clearly told the attitude that we should take toward the universe and our individual nature is identical with that of the universe. We should regard the universe as we do our own parents, and serve it in the same manner as we do them. We should furthermore regard all people of the world as our own brothers, and all creatures in it as our own kind.

The Sung Rationalism of the time and those who come after thought very highly of this essay. As Ming Tao said:

"I have the same idea as that expressed in the Hsi Ming, but it is only Tze-hou i.e. Heng-chu whose pen has the power to do justice on it."

The final statement of Shi Ming:

"While I am alive, I serve them obediently; when I am dead, I am at peace", well represents the general attitude of the Sung Rationalism towards the life and death. Its divergence from the view of Buddhism is clearly expressed in the following passage of the *Cheng Meng*:

"The T'ai Hsu (Great Void) cannot but contain of Chi (ether); this Chi cannot but condense to form all things; and these things cannot but become dispersed so as to form (once more) the T'ai Hsu. The perpetuation of these movements in a cycle is inevitable. Hence the saint is one who fully understands the course that lies within this cycle, who embodies it in himself without thereby giving it any encumbrance, and who to the highest degree preserves its spirituality. As for those who speak about Nirvana, they mean by this a departure from the universe which leads to no return . . . condensed, the Chi forms my body; dispersed, it still forms my body. With him who understands that death does not mean destruction, it is possible to talk about the nature." Again:

"Only after a man has completely developed his nature can he understand that life does not entail gain nor death loss."

Buddhism seeks to break the chain of causation and thus bring life to an end—an aim told by Chang Tsai in the words: "As for those who speak about Nirvana, they mean by this a departure from the universe which leads to no return. Once if we come to know that "condensed, the Chi forms my body; dispersed it still forms my body." We then arrive at the natural corollary that "Life does not entail gain nor death loss." Why, then, we seek to destroy our existence? We should carry out each day the duties belonging to that day, serene in the consciousness that the coming of death merely means our return to that T'ai Hsu from which we come. Such is the thought behind Chang Tsai's statement ; "While I am alive, I serve them obediently when I am dead, I am at peace."

The system of the Sung Rationalism only became fully built up under Chu Hsi's influence. He made a clearer distinction between that which transcends shape and that which has shape. Thus he said: "That which transcends shapes being without shape or semblance of shape, is this or that Li. That which has shape and factuality is this or that utensil." In every separated object not only is there Li which makes that object what it is ; with it there is also the T'ai Chi or Supreme Ultimate in its entirety. He said: "Every man possesses the one T'ai Chi ; every thing possesses the one T'ai Chi." Again:

"The myriad and the one are equally correct ; the small and the great equally have their fixed place." That is to say, the myriad are the one, and the one is the myriad. In their sum total they constitute the Supreme Ultimate, yet each separate object also contains the Supreme Ultimate.

A continuation of the same passage reads:

"Question: The Notes to the Chapter on Reason, the Nature, and the Destiny states: 'For every thing, from the most fundamental to the least essential, the reality of the one Reason gains (physical) embodiment by being shared among the myriad things. Therefore each of the myriad things has the one Supreme Ultimate.' If this is so, does it mean that the Supreme Ultimate is split up into parts?"

"Answer: Originally there is only one Supreme Ultimate; yet each of the myriad things partakes of it, so that each in itself contains the Supreme Ultimate in its entirety. This is like the moon, of which there is but one in the sky, and yet by scattering (its reflection) upon rivers and lakes, it is to be seen everywhere. But one cannot say from this that the moon itself has been divided."

According to these statements, every object, in addition to its own particular Li or Reason which makes it what it is, also maintains within itself the Supreme Ultimate. This Supreme Ultmate, though thus present within all things, "is not cut up into pieces. It is only like the moon reflecting itself in ten thousand streams." (see Chu Hsi's Conversation). This idea is similar to that of the Avatamsaka School, with its metaphor of "the realm of Indra's net." It also agrees the thought of the Tien-tai School, which holds that each and every thing is the Tathagatagarbha or "Storehouse of the Absolute" in its totality, and has within itself the nature pertaining to all other things.

Contemporary with Chu Hsi, there lived another greater thinker who is important as the real founder of the rival of Sung Rationalism. This is Lu Chiu-yuan, better known under his literary name as Lu Hsiang-shan (1140-1193 A.D.) He was dare enough to challenge Chu Hsi who was generally recognized as the Master of the orthodox school of the Sung Rationalism. Chu Hsi and Lu Hsiang-shan are great thinkers in the history of Chinese philosophy, but here is a difference in their way of thinking. Though each of them builds a system, the scope of which embraces the physical world and moral values, the individual and the universe. Chu Hsi's system with all its many-sideness and universality, is marked by an element of cautiousness and considerateness, while Lu Hsiang-shan's is characterized by sharpness and penetration.

When in his youth, Hsiang-shan heard a man repeat some saying of Cheng-yi's "he felt as he had received an injury." Another time he said to a man: "Why do Yi-chuan's words bear no resemblance to Confucius' and Mencius' words?" Another day in his reading of ancient books, he encountered the words Yu and Chou, on which the commentary stated "the four directions of the compass together with above and below are called Yu, and the past, present and future are called Chou. Then, with a sudden on rush of great insight, he said: "those affairs which are within the universe are those which fall within my duty; those affairs which fall within my duty are those which are with the universe." Also on one occasion he said: "The universe is my mind, and my mind is the universe." So Hsiang-shan again said: "The universe has never limited and separated itself from man but it is man who limits and separates himself from the universe." His enlightenment was the same as the Dhyana School of enlightenment. From the time a man is enlightened in this fashion all he need to do is to have faith in himself and let everything else go.

Hsiang-shan took his own method to be one of simplification and Chu Hsi's method to be one of complication. In 1175, following the famous debate between Chu Hsi and Hsiang-shan held at the Goose Lake, Lu wrote a poem in which he said:

What is simple can end in greatness.
    What is scattered can only float on the surface.
In order to find the way from the low to the high
    One should distinguish between the true and the false at this moment.

It was not for three years that Chu Hsi wrote a verse in reply to the poem of Hsiang-shan as follows:

We exchanged views about the study with which
we were occupied,
And went to the depths to discover how new knowledge
could be improved.
What worries me is the question of meditation,
I doubt that there is a difference of opinion between
ancient and modern days.

In 1181, Lu Hsiang-shan called on Chu Hsi, who was at that time governor of Nan-K'ang. During a trip on a nearby lake, Chu Hsi said: "Since the beginning of the world there have been water and hills; but where could the coming together of two such friends as we have been found?"

As we have said, the Sung Rationalism was partly Buddhism, especially of the Dhyana Sect, which so highly esteemed among the educated people of that time. It is clear that the absorption of Dhyana principles of Buddhist philosophy gave the new birth of Sung Rationalism a universal character and made Buddhist thought almost superfluous to the Chinese as a separate system.

Pitirim A. Sorokin

THE TECHNIQUES OF OTHER YOGAS & THE INTEGRAL YOGA OF SRI AUROBINDO

BESIDES Raja Yoga and Hatha Yoga, there are other variations of Yoga. The main of these are Bhakti Yoga, Jnana Yoga, Karma Yoga, Mantra Yoga, Laya Yoga, Tantra Yoga, and various "Integral Yogas" like that of Sri Aurobindo. Their general techniques retain the essentials of Raja Yoga. The main differences from it are threefold. First, the philosophies of each of these Yogas, especially in non-Hindu and Buddhist countries, are not identical with one another and with the Sankhya-Yoga philosophy; however, they retain the general principles of the *generic* Hindu-Buddhist philosophy. Second, in the above terms of Eros and Agape, the Mantra and Bhakti Yogas rely on the divine grace—Agape—more than on human efforts or Eros: the grace of God for salvation is implied by these Yogas much more than by Raja Yoga. The third difference concerns the techniques of the liberation. The main dissimilarity here consists in a reduction of the physical exercises—asanas and pranayama (postures and breathing)—of Raja Yoga and of the most intensive forms of the withdrawal of the senses, of the single-pointed concentration and meditation, and in a partial replacement of these by other techniques —by unbounded love and a complete dedication of all thoughts, feelings, deeds, and words to God (in Bhakti Yoga); by good altruistic deeds (in Karma Yoga); by true knowledge or wisdom (in Jnana Yoga); and by indefatigable repetition of the *mantras* (sacred formulas), prayers, and ritual (in Mantra Yoga). Thus, according to this division, Jesus is a Bhakti-Yogin; Buddha is a Jnana-Yogin; St. Francis of Assisi is a Karma-Yogin. This difference is tied up with several secondary differences in the techniques. Thus, prayer to God in its various forms plays a much greater part in the techniques of Bhakti, Mantra, or even Jnana Yoga than in Raja Yoga. Prayer and rituals are more instrumental in the non-Indian "spiritual exercises" similar to Yoga. However, these differences are relative. All Yogas perform, to some extent, all the eight forms of Yoga exercises, giving a relative emphasis to this or that "step".

II

Sri Aurobindo's Integral Yoga is an attempt to give a synthesis of all the main Yogas and of their philosophies. It endeavors, to integrate into one system their valuable parts as well as what is valuable in the Western science and religions. The main distinctive points of the Integral Yoga are as follows:

I. Most of the surveyed Yogas and their philosophies have a somewhat negative attitude towards the world of the senses and our empirical life. The manifold sufferings of our life are viewed by the Yogas as "conditioned by our entanglement either in the meshes of prakriti (*Sankhya*), or in 'the cobwebs of maya' (*Shankara Vedanta*), or in the fetters of karma (*Buddhism*). The supreme goal of life must, therefore, consist in total liberation from Nature, in complete emancipation from the bonds of prakriti, maya, or karma." "The main endeavour of Yoga has been to realize *mukti* or transcendental freedom by rising above the limitations of body, life, and mind which are supposed to be made of some alien or illusory stuff, and to rest permanently in that state of freedom on some lofty summit of spiritual attainment" (absorption in Brahman, in Nirvana, or in "Kaivalya," the state of freedom from nature or prakriti forever and ever).

In difference from this, the Integral or Purna Yoga views even the material Nature as a lower form of the true reality—the supermind—imperceptibly passing into a finer and finer from of the Divine. In the course of the evolution the matter tends to be increasingly divinized. The trend towards divinization of the whole material world is the main trend of world evolution. The prakriti is not separated from the purusha by an unbridgeable chasm, but is a "low-grade" manifestation of the Divine of which the purusha or Self is the higher form. Respectively, the highest goal of a Yogin is not simply an attainment of the transcendental *mukti* or freedom, but an active participation in the creative joy of the Divine and co-operation with it in the divinization of the empirical world and of the whole "embodied life", here and now. As Chaudhuri aptly says, the goal is "to live a life of divine activity after the attainment of individual liberation, so that Nature herself may be assisted in her liberation, that is, in the complete fruition of the creative urge concealed in her bosom . . . Having reached the pinnacle of the supramental realization, the Integral Yogin is again to descend ; he is to come to the point of his departure, to the physical consciousness, and he is to bring down there the light and power of the supramental Truth-Consciousness".

"Our Yoga", says Sri Aurobindo, "is a double movement of ascent and descent ; one rises to higher and higher levels of consciousness, but at the same time one brings down [the divine] power not only into mind and life, but in the end even into the body. And the highest of these levels, is . . . . the Supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness".

Integral Yoga contends that the union with the Divine Supermind is possible not only in a spiritual trance or ecstatic samadhi in which the waking consciousness fades out, but also in the state of a full waking consciousness as well. Its objective is not only and not so much a transcendental liberation of the individual, as it is the divinization of the whole embodied life and the collective liberation of mankind. The Purna Yoga strives to join hands with the evolutionary, creative effort of Nature, through infusion of the Eternal in the temporal, the Supermind in matter. It endeavors to transform the empirical humanity into the divinized Supermanhood; to build progressively the "kingdom of God" in this life, on this planet, here and now.

In conformity with this goal, the techniques of the Integral Yoga are integral also. They consist mainly in dynamic self-identification of every Integral Yogin with the Supreme Creative Power—the Supermind or the Divine Mother, as it is called metaphorically by Sri Aurobindo. This Supreme Creative Power constantly guides (behind the scene) the course of the evolution of Nature and Man, and assists man's efforts to divinize himself. The Integral Yoga strives to help man's active union and co-operation with the creative Divine in the building of the divinized Supermanhood on this planet. For that purpose the co-operation of man's aspiration from below and the Supermind's grace from above is necessary.

The techniques of the Purna Yoga largely dispense with the posture and breathing exercises of Hatha Yoga and the Raja Yoga, and to some extent with Patanjali's superhuman exercises in mental concentration and withdrawing of the senses.

Likewise, Integral Yoga does not believe that its objective can be reached exclusively through religious sentiment, rituals, and endless repetition of the prayers and mantras; or exclusively through the moral force of nonviolence and good deeds; or by devotion and love; or wisdom and knowledge. Instead, its techniques require a sort of a synthesis of all these procedures: first, an unconditional opening and complete self-surrender to the Supermind or "the Divine Mother" and incessant co-operation with this Cosmic Creative Power; second, "psychisation" and then "spiritualization" of one's whole life—thoughts, words, and deeds. Third, for stilling the storms and tumult in our mental life the Integral Yoga prescribes effortful exercises to obtain successively four mental states: 1. quiet; 2. calm; 3. peace; and 4. silence. (This is not fundamentally different from the mental exercises of Raja Yoga). Fourth, its "triple path" tries to integrate the separate ways of Raja Yoga, Karma Yoga, Jnana Yoga, and Bhakti Yoga; the path of wisdom and knowledge, of love and devotion, and of good deeds and work. It tries to enlist and to use the forces of thinking, feeling, willing emotions, and actions. In brief, the Integral Yoga endeavors to unite into one philosophical, moral, and technical system most of the positive ideas and techniques of all the other Yogas, as well as Eastern and Western philosophies, science, and techniques.

In this "integration" lies its strong and weak points. Its strong points have been emphasized above; the main weakness is a sort of eclecticism that pervades especially the techniques of Integral Yoga. Rejecting as one-sided the techniques of other Yogas, and trying to give its own system of techniques, the Purna Yoga hardly gives any of its own. It simply puts together, side by side, several techniques taken from other Yogas. Neither its prescriptions of self-opening and self-surrender; nor of co-operation with the Cosmic Power; nor psychisation and spiritualization; nor calming and stilling the bodily mind; nor the triple path, are new. They all are given and developed in other Yogas, and in the techniques of various "mystic ways" outside of India. For these reasons the Integral Yoga hardly contributes much that is original to this field.

On the other hand, by its ideological integration of several religious, philosophical, and scientific currents of the East and the West, Sri Aurobindo's "philosophy" is a notable achievement in this age of considerable aridity in these areas. His attempts to put together various techniques of spiritualization and divinization of man and humanity also make an important contribution to the field of the techniques. After all, in some way the numerous diverse procedures have to be taken stock of, and somehow have to be unified into a system. If Sri Aurobindo only partly succeeded in this task, this partial success is already of some importance. The whole task is so gigantic that no single man can achieve it in its full totality. It is up to subsequent intellectual and moral seers to bring it nearer to its full fruition. So much about the Integral Yoga.

* * * *

As to Swami Vivekananda, I regard him as one of the greatest religious, moral and philosophical leaders of recent times. Personally I profited greatly by studying his published works. In several of my volumes I am quoting him and making references as to his books and articles.

Ananda K. Coomaraswamy

VIEWS OF SOCIAL SCIENCES EAST AND WEST

INDIA is a co-operative society in a state of decay. Western society has never been so highly organized, but in so far as it was organized, its disintegration has proceeded much farther than is yet the case in India. And we may expect that Europe, having sunk into industrial competition first, will be the first to emerge. But the modern world is not the ancient world of slow communication; what is done in India or Japan to-day has immediate spiritual and economic effects in Europe and America. It will be quite impossible to establish any higher social order in the West so long as the East remains *infatuated* with the, to her, entirely novel and fascinating theory of *laissez-faire.*

The rapid degradation of Asia is thus an evil portent for the future humanity and for the future of Western social idealism. If, either in ignorance or in contempt of Asia, constructive American and European thought omits to seek the co-operation of Eastern Philosophers there will come a time when Europe and America will not be able to fight Industrialism, because this enemy will be entrenched in Asia. It is not sufficient for the United States or the English Colonies to protect themselves by immigration laws against cheap Asiatic labor; that is merely a temporary device. Nor will it be possible for the European nationalist ideal—that every nation should choose its own form of government, and lead its own life—to be realized, so long as the European nations have, or desire to have, possessions in Asia, (either territorial or economic). What has to be secured is the conscious co-operation of East and West for common ends. For if Asia be not with Europe, she will be against her and there may arise a terrible conflict —economic, or even armed, between an idealistic Europe and a materialistic Asia.

> Each race must contribute something essential to the world's civilization in the course of its own self-expression and self-realization.

The essential contribution of India, then, is simply her Indian-ness; her greatest humiliation would be to substitute or to have substituted for her own character a cosmopolitan veneer, for then she must come before the world with empty hands. If she changes, and nothing stands still, she must do so on her own lines and through her own people—her own *sva-bhava*—her very ethos.

All that India can offer to the world proceeds are understanding of the *philosophia perennis et universalis,* of which the teachings are always and everywhere the same. The Hindus grasped more firmly than others the fundamental meaning and purpose of life. Their organization was designed, not for the advantage of a single class, but, to use a modern formula, to take from each according to his capacity, and to give to each according to his needs.

The Indian mind differs most from the average mind of modern Europe and America in its views of philosophy. In modern Europe and America the study of philosophy seems of but little importance to the ordinary man. In India, on the contrary, philosophy is regarded with deep religious convictions as the salvation from ignorance which for ever hides from man's eyes the vision of reality. Philosophy is the key to the map of life and the means of attaining its goal. Indians have pursued the study of philosophy with enthusiasm for these are matters that concern every man.

The Brahmans considered all activity not directed in accordance with a consistent theory of the meaning and purpose of life as supremely unpractical. The victim of industrialism must confine his thoughts to the subject of tomorrow's food for himself and his family; the mere will to live takes precedence of the will to power. This position leaves all classes alike at the mercy of unscrupulous exploitation, for all political effort lacking a philosophical basis becomes merely opportunist.

The problem of modern Europe is to discover her own aristocracy and to learn to obey its will. It is just this problem which India long since solved for herself in her own way. Indian philosophy and sociology are essentially the creation of the two upper classes of society, the Brahmans and the Kshatriyas. The Brahman-Utopists set themselves to find a social order upon the philosophical basis of the Upanishads. Their view of life is the Science of the Self, which recognizes the unity of all life—one source, one essence, and one goal—and regards the realization of this unity as the highest good, bliss, salvation, freedom, and the final purpose of life. This is for Hindu thinkers eternal life; not an eternity in time, but the recognition here and now of All Things in the Self and the Self in all things.

How then, could the Brahmans tolerate the practical diversity of life, provide for the fact that a majority of individuals are guided by selfish aims, or deal with the problem of evil? They had found the Religion of Eternity; what of the Religion of Time?

Puritanism consists in a desire to impose the natural asceticism of age upon the young, and this position is largely founded on the untenable theories of an absolute ethic and of one and only true theology. The opposite extreme is illustrated in industrial society, which accepts the principles of competition and self-assertion as a matter of course, while it denies the value of philosophy and discipline. The Brahmans avoided both errors. They saw very clearly that it would be illogical to impose their own aims immediately upon these members of the community who are not yet weary of self-assertion. It is most conspicuously in this understanding tolerance that Brahman sociology surpasses other systems.

For reasons of this kind it was held that acquisition of wealth and the enjoyment of sense-pleasure subject to such law as may protect the weak against the strong, are the legitimate preoccupation of young souls. This is the stage attained by modern Western society, of which the norm is competition regulated by ethical restraint. No society can progress further unless it is subjected to the creative will of those who have passed beyond the stage of most extreme egoism, whether we call them Heroes, Guardians or Brahmans.

According to their spiritual age, we can recognize three prominent types of men. There is first the mob of those who are pre-occupied with the thought of *I* and *Mine,* whose objective is self-assertion, but who are restrained by fear of retaliation and of legal or after-death punishment. These, in the main, are the *Devourers* of Blake, the *Slaves* of Nietzsche. Next there is a smaller, but still great number of thoughtful and good men whose behavior is largely determined by a sense of duty, but whose inner life is still the field of conflict between the old Adam and the new man. Men of this type are partly actuated by ambition more or less noble, and partly by the disinterested love of mankind. But this type is rarely pan-human, and its outlook is often simultaneously unselfish of freedom, must still be guided by rules. Finally, there is the much smaller number of great men—heroes, saints, and avatars

—who have seen the unmistakable vision of life as a whole. These are the "Prolific" of Blake, and share the "Bestowing virtue" of the Superman and the Bodhisattva.

These classes constitute the natural hierarchy of human society. The Brahman sociologists were firmly convinced that in an ideal society not only must opportunity be allowed to every one for such experience as his spiritual status requires, but also that the best and wisest must rule. It seems to them impossible that such a society should have any other than an aristocratic basis, the aristocracy being at once intellectual and spiritual.

"We can determine natural classes," they thought, "and therefore we must assign to each its appropriate duties and appropriate honor; this will at once facilitate a convenient division of necessary labor, ensure the handling down of hereditary skill in pupillary succession, avoid all possibility of social ambition, and will allow to every individual the experience and activity which he needs and owes."

To describe the caste system as an idea or in actual practice would require a whole volume. Modern craftsmen interested in the regulation of machinery will be struck by the fact that the establishment and working of large machines and factories by individuals was reckoned a grievous sin; large organizations are only to be carried on in the public interest.

Given the natural classes, one of the good elements of what is now regarded as democracy was provided by making the castes self-governing; thus it was secured that a man should be tried by his peers (whereas, under Industrial Democracy, an artist may be tried by a jury of tradesmen, or a poacher by a bench of squires). Within the caste there existed equality of opportunity for all, and the caste as a body had collective privileges and responsibilities. Society thus organized has much the appearance of what would now be called Guild Socialism.

The Brahmanical theory has also a far-reaching bearing on the problems of education. "Reading" says the *Garuda Purana* "to a man devoid of wisdom, is like a mirror to the blind." The Brahmans attached no value to un-coordinated knowledge or the unearned opinions, but rather regarded these as dangerous tools in the hands of unskilled craftsmen. The main stress was laid on the development of character. But it is in respect of what we generally understand by higher education, that the Brahman method differs most from modern ideals ; for it is not contemplated as desirable that all knowledge should be made accessible to all. There should be no teacher for whom teaching is less than vocation (none may "sell the Vedas"), and no teacher should impart his knowledge to a pupil until he finds the pupil ready to receive it.

The relative position of man and woman is also very noteworthy. There is no war of words as to which is the superior, which the inferior, for the question of competitive equality is not considered. The Hindu marriage contemplates identity, and not equality. The primary motif of marriage is not merely individual satisfaction, but the achievement of the purposes of life. In the same way for the community at large, the system of caste is designed rather to unite than to divide. To all monistic thinkers it must appear that the interests of both sexes, as well as all classes must be identical. It is only an Industrial Democracy, or wherever a system of secular education prevails, that sexes or groups of men are intellectually separated. A western professor and a navvy do not understand each other half so well as a Brahman and a Sudra.

Thus it is shown that India, with her own ancient culture, her own system of life and her own way of solving the problem of life on earth has been moved by principles that differ essentially from the tendencies exhibited by modern society in America and Europe. Yet at the very moment when the edifice of economic struggle is undergoing radical changes all over the world, it is well to remember that differences do not imply either inferiority or superiority. Judged by Indian standards, however, western society has failed. The European wars cannot be regarded as accidents ; these are the natural developments from the current principle of 'Devil takes the hindmost'. Even in Europe, and to a large extent in America, the prestige of laissez-faire and of the theory of democracy have declined, while autocratic governments have moved rapidly towards state socialism. But all the activity has been 'opportunist,' and directed to destruction rather than construction.

The day has passed for sectarian solutions. One cannot re-erect the barriers which once determined the separate development of national and sectarian cultures. The coming social order must be deliberately *designed,* and that real, and not false values must be considered in the planning. Sociologists will have to take counsel with philosophers—alike in Europe and America as well as Asia—and not those soft-headed and hard-hearted practical men who, in the name of liberty and democracy, have established economic slavery as the accepted basis of the social order.**

** The above article was written in 1916, but is even more pertinent in 1963 than it was when it was presented in *Fair Play,* August 19, 1916, Pp. 119-22.—Mrs. A. K. Coomaraswamy.

Lord Boyd Orr

AN OCCASION FOR WARNING

I have always been greatly interested in the victory which Mahatma Gandhi won for the freedom of India by non-violent methods, and I had the great honour a few years ago of presiding at a Conference in New Delhi on the Gandhi philosophy and its bearing on modern international affairs.

All the great religious and social reformers have denounced the stupid brutality of war as means of settling disputes between nations. Now, with nuclear weapons and equally efficient biological instruments of death which, if applied to the full in a third World War, would destroy all that the human family has attained in the last 10,000 years, governments of the world today must either pay heed to the warnings of these great man to save our civilisation from destruction, or perish.

No better occasion could be found for warning them of the dangers of war than the Birthday Centenary of Swami Vivekananda.

ABOUT THE AUTHORS

Dr. Sir SARVEPALLI RADHAKRISHNAN: President of India since 1962, was born on 5th September in 1888 at Tirutani. He was Professor of Philosophy; Haskell Lecturer in Comparative Religion of Chicago University; Spalding Professor of Eastern Religions & Ethics at Oxford; President of the *Unesco* General Conference, 1952-54; India's Ambassador in U.S.S.R.; Goethe Prize (1959); The German Peace Prize in 1961. Holder of many honorary doctorates from universities all over the world and learned author of numerous books on philosophy in English.

His Holiness SWAMI SIVANANDA: Born in South India on 8th September, 1887 and educated in Medical Science. Renounced the world (1923) and entered the order of *Sannyasa* (1924) in the Himalayas. Founder-President of 'The Divine Life Society' and the 'Yoga-Vedanta Forest Akademi'. He convened the World Parliament of Religions in 1953 and organises the All-World Religions Federation every year. Extensively wrote about 300 volumes on the practical side of Yoga, Vedanta, Philosophy and Medicine in English.

Prof. Dr. HUMAYUN KABIR: India's Minister for Scientific Research & Cultural Affairs, was born in 1906 and educated at Calcutta and Oxford Universities. Chairman of University Grants Commission and President of Indian Philosophical Congress. Deputy Leader of Indian Delegation at the 3rd General Conference of *Unesco* in 1948. An educationist and author of distinction in both English & Bengali books.

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PROF. ANDRZEJ SZYSZKO-BOHUSZ: Born in 1934. Delivered 12 lectures about Indian Culture & Philosophy. Translated into Polish language a number of books on Indian Philosophy. Member of P.I.F.S.

PROF. RONALD MORTON SMITH: Born in 1916 in Scotland; Studied at the University of Oxford; Lecturer in Sanskrit at Cambridge and Toronto (Canada).

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PROF. DR. JEAN HERBERT: Born in 1897 in Paris; author of several works in French, English and Germany about Hinduism and teachings of Vedanta.

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PROF. DR. OSCAR BOTTO: Born on July 10, 1922 in Torino; doctorate in Sanskrit (1954) and now professor of Indology in the University of Torino, Italy.

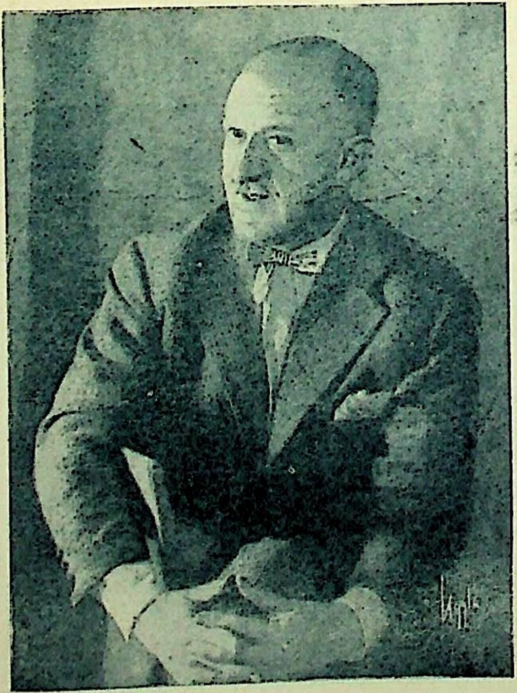
PROF. DR. TAN YUN-SHAN: Born in 1902; Director of Visva-Bharati Cheena-Bhavan; Founder-President of Chinese Buddhist Association of India; published many works in Chinese, English.

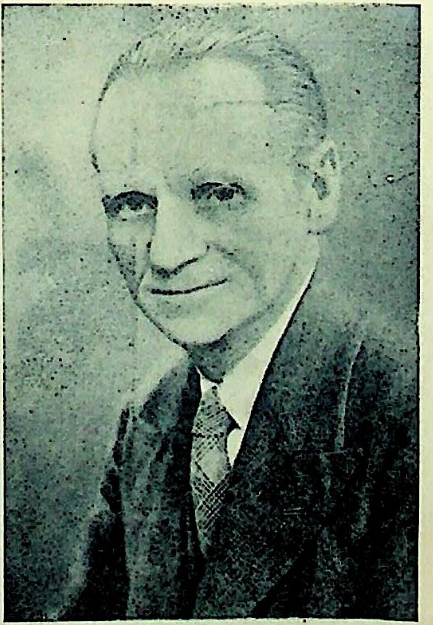
PROF. DR. CHOU HSIANG-KUANG: Born 1918 in China and came to India in 1943; participated in many international conferences; published 12 works in Chinese, 10 works in English.

ANANDA K. COOMARASWAMI: Doctor of Science, London; a member of the Royal Asiatic, American Oriental and many other learned Societies; renowned for his scholarship in Art and Oriental Studies; author of many valuable books.

PROF. DR. PITIRIM A. SOROKIN: Born 1889 in Russia; Director of Harvard Research Centre in Creative Altruism; most widely translated living sociologist in 32 foreign languages; articles about him are appearing more in various journals of universities.

LORD BOYD ORR: Nobel Peace Prize Winner in 1949; Born in 1880 and educated at the Glasgow University; First Director-General of FAO.





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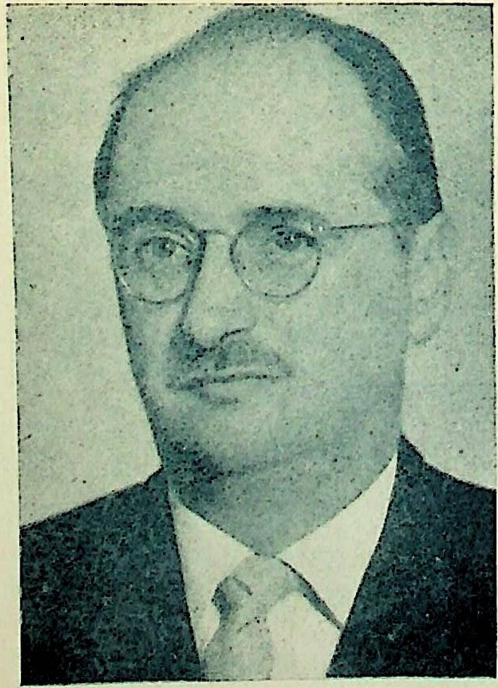

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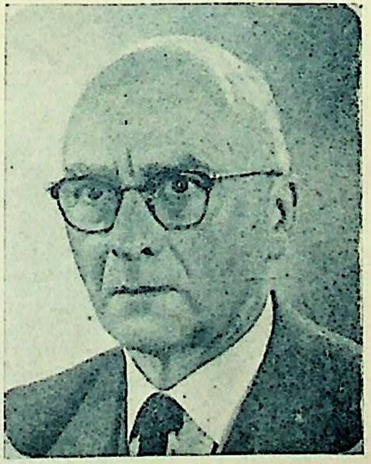

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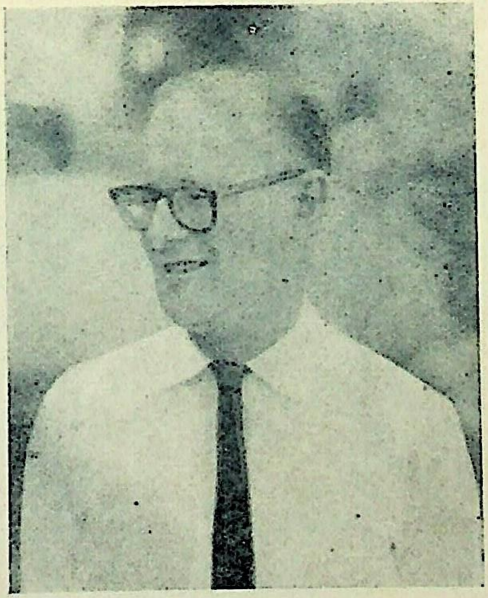

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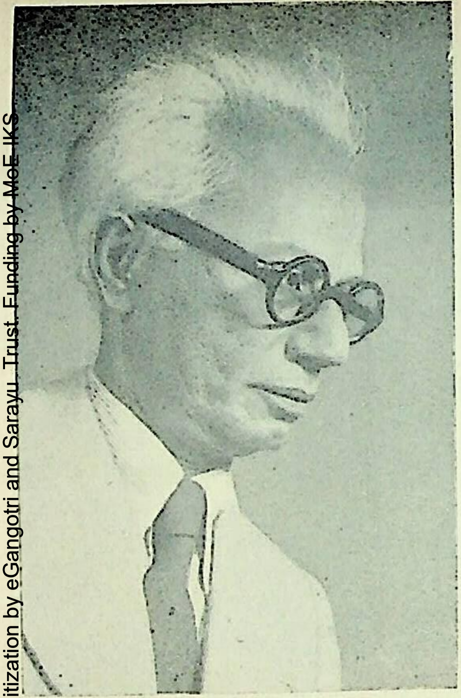

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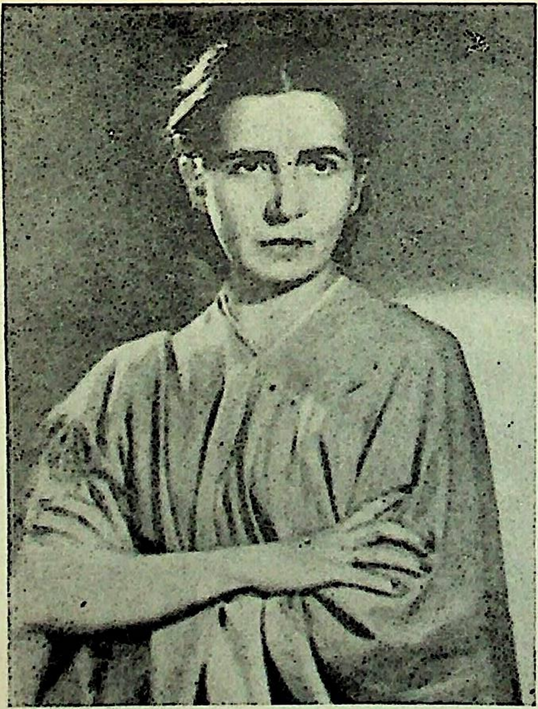

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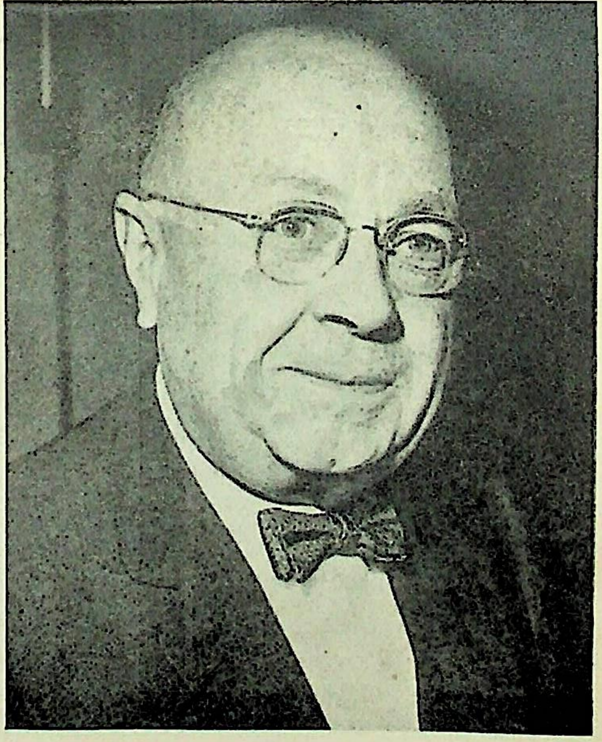

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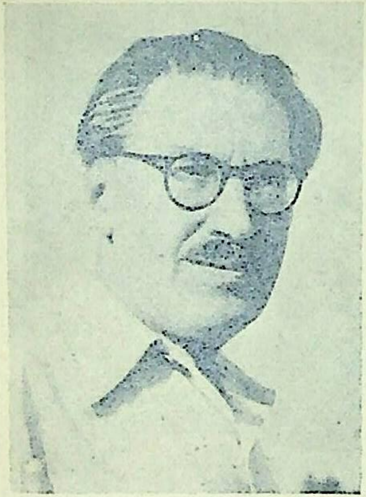

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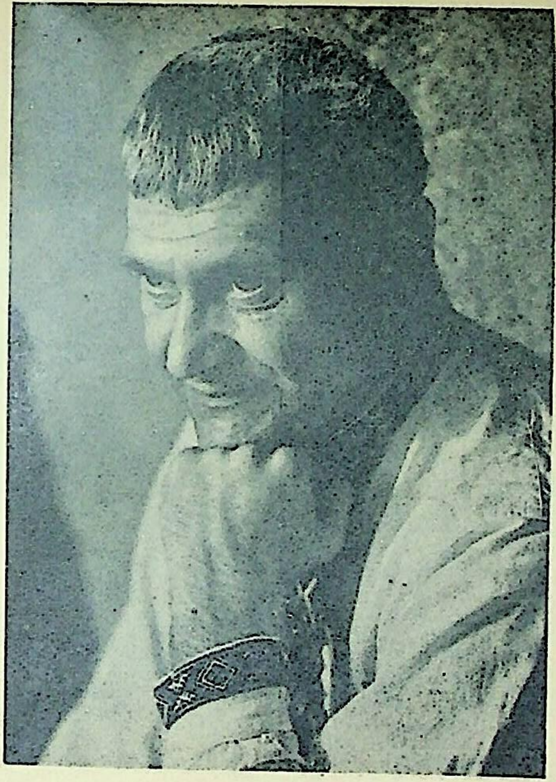

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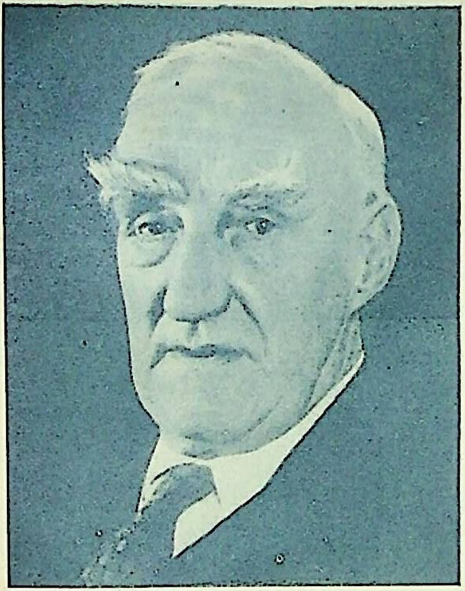
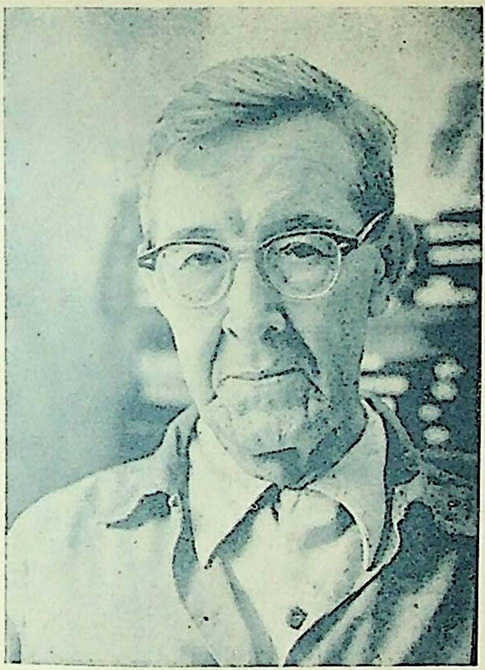


John Boyd Orr



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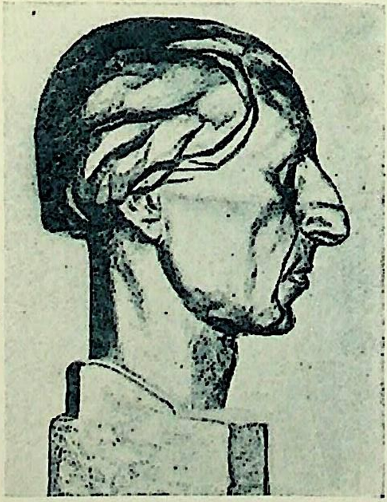

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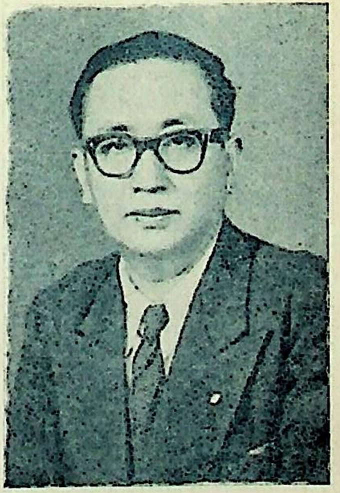

Chou Hsiang-Kuang

''Spiritual realisation and social service are the two sides of a religious attitude. Today if we wish to get rid of the quarrels dividing theological systems and abolish the artificial disabilities from which men suffer, the true nature of the religious attitude should be recognised and spread.... I hope this book will focus our attention on this great need of our age.''

– Dr. Sir S. RADHAKRISHNAN.

''Sri Prafulla Chandra Das has rendered a distinctive and most laudable service to the cause of the contemporary Indian spiritual culture, by his able compilation of this work.. that is bound to be a source of great inspiration & light to thousands of readers around the world.''

– H.H. Swami SIVANANDA.

''In life, men like Omar and Lincoln, Tagore and Gandhi, Shakespeare and Tolstoy are intensely national and also genuine internationalists. Vivekananda was simultaneously an Indian and a citizen of the world.... I congratulate Shri Das for bringing into one volume these studies on different aspects of Vivekananda's life & thought by scholars from many lands.''

– Prof. Dr. Humayun KABIR.